Evangelical Christendom

"Unum corpus sumus in Christo."

Nov.-Dec., 1937

The Universal Week of Prayer To-Day

During the Christmas Season we assemble from all lands at Bethlehem where "all men are at home." Afterwards, with the glow of that experience still resting upon us, we set out upon a New Year. As the New Year begins we take stock of the world in which we live. And as we do so we cannot help seeing how many things there are that separate the nations of mankind from each other. Whatever may be our personal beliefs, we are agreed upon one thing—*this world needs peacemakers*: and we wish God-speed to every attempt to draw together in spirit the many peoples who dwell on all the face of the earth. They are now compelled, whether they will or not, to live together; they are like families living in one vast tenement, and there is danger that they may live as strangers, or even enemies to each other. Hence we can count on the sympathy of all as we tell of one way in which there is a common movement within the spirit of men of many races and many tongues. We refer to the way of united Prayer.

When we speak of the Universal Week of Prayer, the words may convey little to some, but Prayer is the inspiration of Unity, and Unity is vital to the success of the Gospel everywhere. It is no unimportant fact then that during the Week of Prayer, in the islands of the Pacific, through all the countries of the East and the Near East and Africa, and all around the world, there are men and women lifting up their hearts together to Him in Whom all the families of the earth are one! It is like a glorious canon, in which the children of men unite in praise and prayer, each nation in turn coming into the harmony, till the earth is encircled with song.

It was ninety-one years ago that the Week of Prayer was started. It was a time when, as now, there was much to disquiet the nations of Europe. They were facing a time of perplexity and unrest. Within every land those who shared the Christian faith had many anxieties and fears. Then it entered into the minds of some of them to call upon all who shared the same faith to begin the New Year together in a concert of united Prayer, and for these ninety-one years now the Call has been repeated, each new year reaching out further into new regions and new tongues, until to-day, like a mighty river, the stream of united Prayer flows through innumerable channels for the deliverance and renewal of our struggling humanity.

In 1846, when the Week of Prayer commenced, Japan was closed; China was only known through its treaty-ports; Korea was the hermit-kingdom, sealed against the West. Livingstone, already in Africa, was still looking eagerly northward where the smoke of a thousand villages beckoned him; he had still to make those journeys which were to open the way into the centre of Africa, to bring death to the slave trade, and to establish the Church of Christ in the heart of the Continent. To-day, not only in Japan and China and Korea, but in Uganda and Kenya, there are Churches sharing in this common approach to the Magnetic Centre. Chinese pastors in the midst of the confusion and sorrow of their nation will, during this Week of Prayer, be calling their peoples to think and to pray with those of all other races, black and brown and yellow

and white. Korean Christians will meet day by day in Prayer, and from many an African station the same petitions will arise, inspired by the universal topics. It is well named the *Universal* Week of Prayer.

In each country Christians will be thinking of their own needs; but they will not forget the needs of others. We in England shall be lifting into the eternal light the Chinese in China, where the Universal Week of Prayer is almost an annual festival, and the Chinese Church will be praying for us. It is "Common Prayer" that the Week of Prayer represents. This should stir our imagination to think of the many who will share in this spiritual journey. The Papuan, whose fathers were cannibals; the mystical Indian, who has found that his quest had led him to the Christian faith; the African, who has so much to forgive in the treatment that he has received in other days—*so* much to forgive, and *so* much to give; and throughout Europe from north to south and east to west there will be voices raised in many tongues and with many varied needs, and yet one in their longings for the Kingdom in which all shall be "one in Christ Jesus." And from the West, in the Americas, when the other voices are still, the eager and hopeful peoples of the new world will take up the same praises and prayers.

A word should be said concerning the world-wide invitation, which for 1938, has been prepared by Dr. John R. Mott. Travellers tell us how, in the service of their Lord they have had many adventures, and seen strange and fascinating places; they tell of "moving accidents by flood and field," and of the strange peoples and customs which they have known. They are the possessors of the magic carpet which carries us over the seas. But it is not of missionaries who cross the seas we speak, but of a *letter*, and of the subjects for Prayer which accompany and follow upon it. Yet if we could go back only a few years, it would seem a most wonderful thing that one letter should be read in lands where the Nile rises, or on some island lying within its lagoons in the Southern Seas, or where the vast new cities have suddenly arisen in the West. That *one* call should go forth to all these lands is a marvellous thing; but the answer to it is still more marvellous if it means that men are making their way to one spiritual centre from North and South and East and West, and if they are meeting with each other at that centre. This is surely one of those movements towards unity for which the Churches are hoping and looking, and which has been so prominent in the united Conferences taking place last July and August at Oxford and Edinburgh.

It is a great thing that the Churches and races of mankind should think together; it is even greater if they can pray together. And though this Universal Week of Prayer is as yet known to a section of each nation only, yet it brings with it the promise of growing fellowship.

In the autumn of each year many thousands of representatives, in many lands, are communicated with, and the way is prepared for the translation and circulation of the universal letter of invitation and the topics for daily prayer throughout the Week. When the document is received the translators begin. There is no greater romance than the work of the translator. A man went to live alone in the midst of a tribe which had no written language. He heard a succession of clicks, aspirates, grunts and other sounds. We leave him and return after a few years, and to our amazement we find the Gospel written in the tongue of this people, with grammars and dictionaries. To-day into that language this Call to Prayer has been rendered. Yes: to say a translation is made into this language or that sounds a prosaic thing; it is in reality a miracle of courage and intellectual power, and untiring faith.

The letter makes a girdle of the earth. In China and Japan, in India and other

countries, there are National Christian Councils through whose willing co-operation the letter of invitation is carried through these lands in those marvellous characters which have been called the most perfect artistic means of expression ever devised. In many languages and dialects in India the people unite; in this, learned and unlearned, caste and no-caste, are one. In the Near East the translations are made into Arabic, Armenian, Greek, Persian, Turkish and other languages, and in lands sacred because of the memories of the Apostolic Churches the Christians, few in number, will make their pilgrimage with others. The Near East, no less than the Far East, is in days of anxiety and unrest. Out of the disquiet the same cry will be raised.

In the West, and increasingly in Canada, the letter is circulated, as also in the United States and in Latin America.

Human beings may be united by their common interests, or by facing a common peril, or by the use of a common language which is a "sanctuary of the soul of a nation." But there is another way whereby they may be drawn together and held together. They may meet at a spiritual centre, where they see the same things and learn the same values. This is what the Week of Prayer provides.

Those who first planned this Week of Prayer were thinking of this way to unity. They had their own strong and distinctive beliefs; but they did not call simply to those who were altogether at one with them; they called to *all* Christian people, of every name, to make this journey to the centre.

Many more, from many more nations are taking this journey to-day, but the way is the same. And at the opening of each new year the same World call to all Christian people, with its old breadth and universality, goes forth.

An impression of the vast extent of this spiritual unity is made when we think of some of the chief centres of population where the Universal Week of Prayer is observed: London, Edinburgh, Belfast, Paris, Berlin, Madrid, Lisbon, Rome, Prague, Buda-Pesth, Warsaw, Istanbul, Jerusalem, Calcutta, Peiping, Cape Town, Kampala, Sydney, Melbourne, Wellington, Oslo, Stockholm, Buenos Aires, Valparaiso, New York, San Francisco and many others. In these, and everywhere we hope all possessing wireless receiving sets will listen in to the talk on the Universal Week of Prayer to be given from London (National wave length) by Prebendary Wilson Cash on Sunday, January 2nd, at 4 p.m.

Every disciple of Christ may individually co-operate, if they so wish, in this service of God through this medium of Prayer and Intercession. All those who can help to arrange local groups, and who would like to receive copies of the international letter of invitation to observe the Universal Week of Prayer, and the daily topics for Prayer, translated into so many different languages are invited to write to the General Secretary, World's Evangelical Alliance, 19, Russell Square, London, W.C.1.

"WE HAVE HAD FAMILY PRAYERS FOR FIFTY-FIVE YEARS."—*The Late Field-Marshal Lord Roberts.*

A UNITED MEETING

TO URGE THE REVIVAL OF FAMILY PRAYERS

will take p'ace in the

CAXTON HALL, WESTMINSTER

On TUESDAY, FEBRUARY 1st, 1938, at 7 p.m.

The Archbishop of Canterbury will preside.

Sacred Solos by MISS ELSA HART, *Contralto.*

ADMISSION FREE. Reserved Seat Tickets Free.

(*See Note on page 197*)

Headquarters Notes

The Week of Prayer, 1938.—Our readers will understand that the month of December is a very busy one at Headquarters. Orders for the programme for the Universal Week of Prayer reach the Alliance House from widely separated centres, and the post-office is kept busy accordingly. At the time of writing these Notes and with a week to run before the close of November, over 100,000 copies of the programme have been ordered and despatched, a good omen for the observance of 1938, which we trust is going to exceed the widest on record. We print in full a spontaneous letter prepared and addressed by representative Secretaries of the Bible and Missionary Societies to their colleagues in missionary service at home and abroad. This helpful co-operation is warmly appreciated, the more so because it is spontaneous, and indicative of the high importance which attaches to the Week of Prayer in the Missionary Fields. The letter is as follows :—

Dear Brother,

We, the undersigned, are writing to you about the Universal Week of Prayer to be held next January, and organised by the World's Evangelical Alliance.

In recent years there has been a growing spirit of co-operation among all the Societies and Churches in the Mission Field. In this we owe a great deal to the fact that more than eighty years ago Missionary Societies were invited to pray together and the Universal Week of Prayer became an institution in the Mission Field of great importance.

Our experience through contacts with missionaries and others has led us to see what an extraordinary value special gatherings for prayer such as this can be. We want, therefore, to stress the plan of the Evangelical Alliance for this Universal Week of Prayer which has been in operation now for more than eighty years. Those of us who are signing this letter belong to different Churches and missionary organisations, but we have all found in our work together in England a place of real fellowship in common service for Christ our Master, and we unitedly ask you to do all in your power to make this coming Week of Prayer really co-operative, a time in which all may join in worship together. Great things for the Kingdom of God may happen if Churches and Missions unite in a real spiritual fellowship, waiting upon God for His blessing in the coming year.

Yours sincerely,

(*signed*)

A. H. Wilkinson, British & Foreign Bible Society.

A. M. Chirgwin, London Missionary Society.

C. E. Wilson, Baptist Missionary Society.

A. J. Mortimore, Church of England Zenana Missionary Society.

J. McLeod Campbell, Church Assembly Missionary Council.

W. J. Noble, Methodist Mission-Society.

C. H. Gill, Church Missions to Jews.

W. Wilson Cash, Church Missionary Society.

A Mansion House Meeting.—We are thankful also to be able to announce that the Lord Mayor of London, Sir Harry Twyford, has invited the Alliance to arrange a New Year Prayer Meeting at the Mansion House, in association with the Universal Week of Prayer. This will take place on Monday, January 3rd, at 12 noon. No tickets will be issued, and we hope friends everywhere will take this announcement as an invitation to them to be present. We advise attendance at the Mansion House by 11.45 a.m. if at all possible.

During the succeeding days of the week the usual Noon meetings (12—1 p.m.) will take place, and the Chairmen and Speakers during the Week will be as follows :

Monday, January 3rd (at the Mansion House, E.C.).

Chairman : The Rt. Hon. The Lord Mayor of London.

Tuesday, January 4th (Church Missionary Society, Salisbury Square, Fleet Street).

Chairman : Rev. Prebendary W. Wilson Cash, D.S.O., O.B.E., D.D.

Address : Rev. Nathaniel Micklem, M.A., D.D.

Wednesday, January 5th (Methodist Missionary Society, 24, Bishopsgate, E.C.2.)

Chairman : Rev. W. J. Noble.

Address : Rt. Rev. Bishop E. A. Heywood, D.D. (Late Bishop of Mombasa).

Thursday, January 6th (at the B. & F. BIBLE SOCIETY, 146, Queen Victoria Street).
Chairman: Rev. A. H. WILKINSON, B.D.
Address: Rev. WILLIAM PATON, M.A.

Friday, January 7th (Livingstone Hall, L.M.S., 42, Broadway, Westminster).
Chairman: Rev. A. M. CHIRGWIN, M.A.
Address: Rev. BRYAN S. W. GREEN, B.D.

Saturday, January 8th (at the Alliance House, 19, Russell Square, W.C.1.)
Chairman: Rev. J. CHALMERS LYON.
Address: Rev. HERBIES GREGORY.

In our leading article "The Universal Week of Prayer To-day" we invite individual co-operation to make the Week of Prayer beyond anything yet achieved a period of fellowship and co-operation universal and unique. We hope our readers in or near London will, by personal attendance at the meetings announced above, help this issue; and further valuable help will be afforded if they will notify and invite their friends to attend some of the Central London gatherings.

The Revival of Family Prayers.—An important Meeting is being arranged by the Alliance to follow up the recent correspondence in *The Times* directed to the subject of the revival of Family Prayers. The proposal may not be very popular, but it is highly important. The Meeting will take place in Caxton Hall, Westminster, on Tuesday, February 1st, at 7 p.m. The Archbishop of Canterbury will preside. The Meeting will be open to all, without tickets, but a limited number of Reserved-seat tickets will be available, also without charge, and we shall be glad to hear from any desiring them.

Spanish Protestant Relief.—The joint efforts of the World's Evangelical Alliance and the Committee on Co-operation in Spain and Portugal to respond to the appeal for food to be sent to Spain for distribution among Spanish Protestants have so far been successful. At the time of writing two consignments of food to the value of nearly £300 each, and costing more with the added charges for freight, have been sent to Spain. These consignments include milk, sugar, flour, beef, fish, split peas, soup, etc., and we are informed that the total weight of each consignment is about seven tons.

Apart from this effort, much intensive work is occupying attention at the Alliance House, including the future of religious liberty in Spain, and the furtherance of the work of evangelization if and when the prevailing unhappy struggle comes to a close.

"Anti-God" Congress in London.—The proposal to hold in London next year a Congress of the Russian "League of the Godless" has brought several letters urging the Council of the Alliance to take any possible steps to frustrate this project. We refer to the subject on another page, and only refer to it here in order to assure correspondents that a strongly-worded protest has been addressed to the Home Secretary, who, subsequently, made reference to the proposal in the House of Commons.

Missionary Reunions.—The new Session of Missionary Reunions at the Alliance House has been warmly responded to. Despite wintry weather, attendances have exceeded expectations. On October 21st Mr. A. O. Neve, Secretary for Argentina and Paraguay of the British and Foreign Bible Society, gave a most interesting address on the work of the Bible Society in South America. Dr. Edwin Smith, Literary Superintendent, presided. On November 18th Mr. Emmanuel Abraham, of the Ethiopian Legation, touched the hearts of all present by his description of the rape of Abyssinia and the present plight of the Ethiopian people as a whole. Some excellent lantern pictures, accompanied by descriptions of the country, the people, and the missionary work of the Bible Churchmen's Missionary Society, were contributed by Rev. T. L. Livermore, M.A., Assistant Secretary. The Chair was taken by Rear-Admiral Sir Harry Stileman, Lay Deputation Secretary of the B.C.M.S. The whole occasion produced a spontaneous feeling that we must, and should, *pray* for Ethiopia. Is anything too hard for God?

On Thursday, December 16th, the Foreign Missions of the Presbyterian Church of England will be represented by a notable speaker, Dr. H. F. Wallace, of Swatow,

China, and some cinematograph pictures will be exhibited.

The arrangements for 1938 are as follows :

January 20th THE HOPE OF THE WORLD
MISSIONS AND THE WORLD'S CHILDREN.
Speaker : Mr. H. MARTYN GOOCH, M.B.E.
(With electric lantern pictures)

February 17th. AFRICA
BAPTIST MISSIONARY SOCIETY
"THE GREAT CONGO"
Speaker : Mr. H. L. HEMMENS
(With cinematograph pictures)

March 17th. EAST AFRICA
CHURCH MISSIONARY SOCIETY
Speaker : Rev. H. D. HOOPER, M.A.
(Foreign Secretary, C.M.S.)

April 21st. ITALY
WALDENSIAN CHURCH AND MISSIONS
Speaker : Rev. ACHILLE DEODATO
Deputation from Rome, Italy.

May 19th N.E. INDIA (BIHAR)
REGIONS BEYOND MISSIONARY UNION
Speakers : Rev. GORDON M. GUINNESS, and others.

June 16th SYRIA
BRITISH SYRIAN MISSION
Speakers :
Miss OLIVE SHAW and
Mr. J. D. MAITLAND-KIRWAN

The Meetings are held from 3—4.15, followed by Afternoon Tea and Conversazione.

Rev. Adam Podin.—From time to time we are able to give our readers news of Rev. Adam Podin and his work in Estonian prisons, and among the lepers. We received the following letter at the end of October :

KEILA ESTONIA,
19*th October*, 1937.

To the GENERAL SECRETARY,
World's Evangelical Alliance.
Dear Brother in Christ,

Your kind letter arrived just as I had strapped my travelling bag and the train was soon leaving for my longer Mission tour. First of all I must thank your Council and yourself for the kindness shown to me, and I would ask you kindly to convey my heartiest thanks to them, and to all who remember me in prayer. I am glad to report that the Lord has healed me from my tiresome sickness, diabetes, without any medicine. Now I can eat everything to my full satisfaction and feel myself strong and vigorous. Therefore my only wish is to serve the Lord as long as He gives me life. The last months have given me many opportunities to spread the good news to all kinds of sinners. Very seldom do I spend a week-end at home but am occupied in some prison or leper asylum, or in some church or place of worship. To give you a report of my latest activities : I left my home on the 6th of October, to visit the most distant place in Estonia, the Island of Oesel, in the Baltic sea. There is a leper asylum as well as a prison. After more than 300 kilometers' travel by rail, boat, bus, horse, and walk, I arrived at the leper asylum. I was received by a deputation that welcomed me in the name of the Asylum. I spoke only for a short time and promised to meet them next morning, as I intended to stay for a longer time there. The following day was a day of joy and gladness to them and to me as well. It was a busy and refreshing day for us all. We had services, Lord's Supper, prayer meetings, and a Love Feast closed our fellowship. The lepers told of their joy that several of their comrades have left the Asylum as cured. Several have also left the Asylum with clean hearts, found during their stay in the Asylum and are now happy in soul and body. Not long ago six had been discharged and could once more embrace their dear ones and could join with others. One cannot imagine the joy and thankfulness that they feel. Now, towards this the World's Evangelical Alliance will have a grand share in eternity, as without your help this mission branch would have been forsaken and totally neglected. May the Lord Himself recompense it richly to each one who has taken part in that work.

Coming back to Kuresaar, I arranged services in the prison, where I had again the fullest liberty in my spirit and work. That day will not be forgotten by the inmates, or by those who attended the services. The Director of the prison showed me more than a friendly reception, and was very thankful for my visit to them.

I returned home to commence my work in Tallinn. This time in the hard-labour prison. I am glad to say I had a student from the Seminary with me or else I would have broken down. My first meeting was with 131 women prisoners. Thirteen years ago, they tried to upset our Government with Communists from Russia. Some of those to whom I spoke have been kept there all those thirteen years. The Governor of that place wondered, and told me that when they hear that I am coming they all come and take part in my service. I can say, to the glory of God, that during my service we experienced spiritual revival. Several fell on their knees sobbing for their sin after hearing of the endless love and kindness of God our Saviour. At the close of my meeting many lifted up their hands, with tears running down their faces, confessing faith in the crucified one, and promising to start a new life. We had a nice prayer meeting after this. The other service was with more than two hundred men.

I stayed in Tallinn until my dear wife came next day to take me home. Those 700 kilometers with so many changes of vehicles and the work made me very tired. I had to rest for the next two days and then I visited Hapsal. Such has been my life nearly all the summer, but I am thankful to God for allowing me to do something for Him and poor humanity.

Wishing you God's richest blessing on all He has entrusted you to do,

I remain,
Yours in the Master's Service,
ADAM PODIN.

Missions and Unity*

By the Rev. W. J. NOBLE

Secretary, Methodist Missionary Society

It would be difficult to imagine a more appropriate setting for an address under this title than the Alliance House in which we are assembled. The contribution of the World's Evangelical Alliance to the cause of Christian unity is one that is known to all of us. It is indeed incalculable. It works in all kinds of ways throughout all the year, and perhaps comes to a focus in the Week of Universal Prayer, which, as you know, is not confined to this country, but spreads throughout the world.

It has been my privilege not only here at home, but in a number of other countries in the world, to be present in many different churches during the Universal Week of Prayer at different times, and to realise how that Week binds the Churches of Jesus Christ together as perhaps no other occasion during the year binds them together. If there is ever to be, as we believe there ought to be, and there must be, Christian unity in the true and the full sense, one of the ways at least, and I think myself the most important way, in which that will be achieved will be just that coming together in united intercession for which the Evangelical Alliance, among other bodies, provides.

I do not know how far I shall carry you with me when I say that my own impressions of the cause of Christian reunion in this country are that that cause is not quite so favourably situated to-day as it was only a few years ago. I shall be very glad indeed to be proved wrong. Nothing, I think, would give me more pleasure than for someone to be able to demonstrate to me that my ideas on the subject are entirely erroneous; but such as they are, that is what they are. I feel that there has been a certain hardening of denominational boundaries. I feel that some of us, and perhaps all the Churches to some degree, have drawn back into our shells; that the promise of say ten years ago, or fifteen years ago, has not been fulfilled, and is not quite so near fulfilment as we hoped or dreamed it might have been then. That, I am quite sure, if it is true, is a cause of sorrow and regret to all of us.

Therefore it is the more important that we should think this afternoon of parts of the world where the cause of Christian union is advancing. Bishop Westcott, if my memory serves me, once said that almost certainly the cause of Christian union would be brought back to England (I do not quote his words) from the mission field. That, I think, is what is happening to-day. During my recent visit to India, Burma and Ceylon it has been one of my concerns to enter as fully as was possible into the understanding of the way in which co-operation in that field is leading to the union of the Churches.

There is, as you know, a quite remarkable, and to most Christians in this country an astounding and almost unbelievable, amount of co-operation between Christian organisations overseas. I say astounding because there is no parallel to it in this country. I remember (if I may venture this in parenthesis) about a couple of years ago I had the pleasure of spending a couple of days at Bishopsthorpe, at the invitation of the Archbishop of York, where two or three members of half-a-dozen of the main Christian Churches of this country met together to discuss this very subject; to ask ourselves first why it was that there was so much co-operation and so bright hopes of union in the Church overseas—in many parts of it, at least—whilst there was scarcely any co-operation among the Churches themselves and not very bright hopes of union here at home.

Now I think the reasons for that are several, and I will come to them directly.

* Address delivered at a Missionary Reunion at the Alliance House on Thursday afternoon, June 17th, 1937, Mr. J. GURNEY BARCLAY, M.A. (C.M.S.) presiding.

May I remind you that in the face of the task that the Christian Church has to face in any part of the mission field there are some things that the Church as a whole feels it essential to be done. One of them is that since we have a common message and a common Saviour, a common Gospel and a common redemption, it is possible for us, quite outside all those differences which tend to separate us, to preach the one Christ to all the people. Therefore it is possible for us to engage in a great deal of common evangelism. Moreover it is equally possible, putting aside certain of our shibboleths, to engage in a great deal of common educational work. We have the same kind of thing to say to the children who come to us. That is equally true in this country, of course, but we are not succeeding in quite the same way. But we have the same kind of thing to say to the children who are coming to us: therefore it is possible for us to co-operate. I want you to get that word in your minds if you will, because it has always been the contention of everybody who knows anything about these subjects that, once you start on the road of co-operation, you realise that it is a road that has only one end. That end may be a long way off; the journey may be hard and arduous, and there may be obstacles, but that it is the end, I think it is impossible that anyone who has honestly faced it will doubt.

Then, of course, we have come to realise this too—a thing which is only too obvious in our own country—the inevitable waste of the separate operations of a number of different Churches over the same area. Take into consideration, for instance, the task that lies before the Christian Church in India. Realise its magnitude, the urgent immediate and pressing call that is coming to us in these days in relation to Mass Movements, for instance. There again the opportunity is in some senses restricted, but it is fair to call it the new opportunity that is coming to the Christian Church through the new life that India is showing forth to-day. When you take all these things into consideration it is not difficult to realise that the only way in which the Christian Church can make its real and its most effective mark upon the life of India is through such measures as will make all the available resources of best effect. Now that cannot be, as I judge, so long as those resources are not only separated, but are in some cases, I would not say of set purpose, but in some cases, almost competitive. We have begun to realise that one of the ways at least in which we can best serve the Kingdom of God is by stopping the wastage that inevitably occurs through a lot of separate organisations working in the same area.

Then again, we have come to realise another thing. I think perhaps because of our history, perhaps because of our traditions, perhaps because of those great battles which were fought through the centuries in this country, we have come to lay too heavy an emphasis upon our denominational distinctions and differences. I speak as a member of one denomination and a loyal member and minister of it. That has never prevented me from feeling that I was equally a loyal member of the whole Church of Christ; nor has it ever prevented me from holding as one of my most serious convictions that denominationalism in this country has almost ceased to be an advantage and has become one of the great handicaps to the Kingdom of God. I do not expect to carry you, any of you, perhaps, all the way with me there, but I do feel so strongly on the question of the barriers that are between us that I am prepared to say even stronger things than that if the occasion requires it. But when you get out into the mission field you do begin to realise that there are some things that are fundamental and some things that are not.

I understand, of course, that I shall be taken up there by people who will say, "Yes, but it depends upon what you call fundamental." Quite so. The things that I call fundamental are the ultimate realities of the Gospel. That is to say, that when two people can equally say, "I believe in Jesus Christ, the Divine Son of God, and the Saviour of the world and of me," I believe they have said the thing that matters first and most, and all other things fall behind that, because that is the first and most important thing in the proclamation of the Gospel. The things on which we agree, as compared with the things on which we differ, seem to me to be so vitally

important, and always have seemed to us in our work overseas so vitally important, that the things on which we differ may surely be allowed to take at least a less important place. You can make a list, if you like, of the things in which we differ. I do not think it is a very profitable occupation, unless you make also a list of the things in which we agree, and the latter list is not only a much longer, but a much more important list, and that is the significant thing to us.

But there is another thing. It is my view that we have done a real disservice to the nations overseas to whom we have taken Christ, that to so great a degree we have sought to impose upon them our Western differences. There again I realise that every missionary who goes abroad carries with him, or her, the tradition and the loyalty of his, or her, own Church, and I would do nothing to damage that in so far as it is good. But there are some quite fantastic results of that to which, perhaps, I need not refer at length, because they are quite known to everybody. But one of them, for instance, is that denomination in very many parts of India and China is not in the least degree a matter of conviction, but purely a matter of geography. If you were born in one part of India you would belong to one Church, because it is the only Church there. If you were born in the Diocese of Dornakal and became a Christian there, you would become an Anglican, or a member of the Church of India, Burma and Ceylon. If you were born ten miles away, in another part of the Telugu country, and you came to Christ, you would become a Methodist : there would be no alternative. If that is so, it does seem to me to have a bearing on the whole question of Christian union and reunion. If, for instance, in any part of the world, and through a variety of Christian organisations, men and women can equally and as fully be brought to the knowledge of Christ, surely that is sufficient cause for us to re-think the question of our differences, those things that separate us. And most of all I think it is true to say that we have found on the mission field something of the meaning of the energising power of Christ for unity in His Church.

Now may I turn to another subject for a moment and remind you of some of the things that are helping to make that unity possible, some of the things which, at all events, are drawing us together ; and, of course, they include what I have already referred to as certain common tasks. Some of the places that I visited in India, and which were known to me for a number of years before, were such places as that great institution which we call the School of Islamics in Lahore. That School of Islamics was established several years ago for a very definite purpose, and for a very needy purpose too. Our approach to the world of Islam, in Asia at all events (I do not speak of Egypt or the Near East, of which I know practically nothing at first hand) has always been very much hindered, largely by the lack of that specialised knowledge through which alone men and women can effectively present Christ to Moslem people.

The School of Islamics in Lahore was established by the co-operation of half-a-dozen different Churches and Missionary Societies, like the S.P.G., the C.M.S., the Methodists, two or three American Societies, the Baptists and others, and was established for two or three purposes. One of them was a close and sympathetic study of Mohammedanism. Another of them was the attempt to understand and make plain what is the best approach to the Mohammedan peoples. Another of them was the production of adequate, well-prepared, specialised literature about Mohammedanism and for Mohammedan peoples. Another, and perhaps in some ways the most important of all, was to conduct classes for the training and teaching both of Indian workers and of missionaries in their own approach to the Moslem people. That has been a tremendous boon. Already, although it has been open only some six or seven years, it has produced a considerable amount of literature, which has been available for missionaries who have been trained in it ; and it has drawn together in a very remarkable way not only the people who are working in the School, but the Churches which have a share in it.

That is equally true of another little co-operative project which is going on in the city of Benares, where we began several years ago the United Christian Mission. Over a million people every year come to

Benares from all parts of India, speaking almost every Indian language; and the organisation of this Mission to pilgrims was due to the direct guidance of God. There again it is a matter of co-operation between four or five Missionary Societies or Churches. The people who come to that city are met, as far as they can be in the great multitude of them; they are spoken to, they are received into our ashram and to our little reading rooms; and they begin to learn about Christ, so far as they can learn in a short stay, in ways that have no connection at all with any specific denominations, because the workers in that Mission belong to three or four different Churches, and there is no trace whatever of any denominational bias in any of them.

Therefore not only are Indian Christians being brought together, but the workers themselves are being drawn together in such a way in that co-operative work that it causes them to enquire what reason there is for them to remain apart, or for the Churches they represent to remain apart.

There is again the work in connection with our Missionary Medical Schools. And there is the Madras Christian College for Men and the College for Women, each of which is under the care of twelve or fourteen Missionary bodies of Europe and America, and in which the *odium theologicum* never appears at all.

Now if that can happen—and it is happening not only in India, but as you, Mr. Chairman (Mr. J. G. Barclay) would be able to tell us of your own knowledge, in China, may I not suggest that it is an indication that there are such vast tracts in which all the Churches of Christ can happily and fruitfully co-operate that perhaps those remaining tracts, where we have felt that as yet we could not co-operate, are neither so important nor possibly so unable to be occupied as we have sometimes supposed?

I remember many years ago a man talking about Christian union said that there were three ways to it, and he put them in three rather unusual words. He said, "There is the way of consternation, there is the way of comprehension, and there is the way of consecration."

Now I take it you know what the way of consternation is. If you have ever seen a herd of cattle bunched together at the approach of a common enemy, you know what that means. I suppose there is no doubt that that way towards union is in itself not unworthy or undignified, though it may not be the best way. May I suggest to you that in the face of the tremendous common perils to religion in this day it might be said that if even we were driven by no stronger motive than consternation, it would be wise of us to draw closer together in order to present a common front to a tremendous common enemy in these days? I will not elaborate that, though it could be elaborated a good deal, and in some ways humorous, and in some ways tragic, as no doubt you can easily discover for yourselves.

But the second way of which he spoke was the way of comprehension. Now one of the things that has happened particularly in the direction of great schemes like that in South India—which is, of course, the one definite proposal in all the world to-day for the actual reunion of certain divided parts of the Body of Christ into one Church—one of the things that has happened in connection with that, is the tremendous progress that has been achieved through the way of comprehension. When the Committee first began to do its work, with representatives of the Anglican Church, the Methodist Church, the South India United Church (which in itself is a union of Presbyterians and Congregationalists) those who were members of that joint Committee said that they felt ashamed that the thing that surprised and abashed them most was their gross ignorance about one another. I think they had been drawing imaginary pictures of one another; and I might almost go as far as to say that they had been drawing bogeys of one another. They had not understood, nor, I fear, very much tried to understand what each other's position was; but as soon as they got together in an atmosphere of prayer and began to seek to discover one another's actual position, they found that through that comprehension they were led much further along the road of unity than they had ever dreamed would have been possible.

So I might suggest that as in the Overseas work of the Church we are seeking unity through the method of comprehension, here at home it would do us no harm if we tried to understand one another a little better,

because I believe the result of that would be that we should come to know and love one another better, and work together.

But of course the great way of union, as I remember was said so many years ago, is the way of consecration, that leads us into the Holy of Holies of our Lord's own prayer and of our Lord's own intention. It is there, in the face of Him and of His sacrifice and His obvious purpose for one Church, that we come most to discover His mind, and best to understand, too, the way His purpose can be brought into being.

There are some things which, as I think, are becoming very obvious. They have always been known : now they are becoming so clear that I do not think that any Christian or any Church, or any body of Churches can any longer ignore them. One of them is that it does not seem possible that any of the great causes upon whose success the world depends, like world peace or world evangelization, can possibly be accomplished without Christian union. A divided Church cannot speak with authority to a divided world. That we are in the presence of a divided world needs no argument either. Unless we speak with one voice we are not likely to obtain the attention that we should secure if the Church were united as we wish the Church might be.

And, above all, I do believe that the great cause of Christian unity, which is making so much progress in the ends of the earth, and which ought to be making much more progress in the Churches of the West, is God's will and of God's purpose, and that therefore it will come to pass, either with us or without us.

So, if you will allow me one last sentence, I do not think it is our business, at home or abroad, so much to guard with jealous care the greatness of our own peculiar traditions or the security of our own positions. One of the ways in which we are able to serve the unity of the Church of God on the Mission Field is by beginning—I will not say that it is more than a beginning, but by at least beginning—to plan for the best use of our united resources—the united resources of the whole Church in its various denominations over any given area. That has not yet gone so far as we hope, and as we believe, it will yet go, but it has at least begun ; and that is one reason why I say it is not our business simply to guard our own peculiar traditions, or to think about the security of our own positions. But it is the business of the Church of Jesus Christ in this day of disunion everywhere to try to heel the broken Body of Christ ; to try to remove, so far as it is in our power, the hindrances that stand in the way of the reunion of His Church on earth, so that the ideal of which the Apostle speaks, from which we are yet so far separated, may become true, that the Holy Catholic Church may not only be in existence, but may be a united Church, and may be a glorious Church, not having spot, or wrinkle, or any such thing, as unhappily it has now, but may hold forth the Word of Truth in the generation in which it dwells, in every land under the sun.

NOTE BY EDITOR.—*Following Mr. Noble's address the Chairman of the Missionary Reunion, Mr. J. Gurney Barclay, Foreign Secretary of the Church Missionary Society, recently returned from the Far East, gave an account of his experiences. He was followed by Rev. A. McLeish, representing the World Dominion Movement. Both addresses were of such interest to the occasion that we give them in full on the following pages.*

Mr. J. GURNEY BARCLAY

(Chairman)

We are deeply grateful to Mr. Noble for what he has been speaking to us about this afternoon; and I think we shall find ourselves in agreement with the thesis that he has put before us. I myself find that my experience in the Far East bears out in very large measure what he has been saying. In my travels during this past eight months I saw a good deal of the Empire of Japan and travelled still wider in China. In Japan I was more or less in my own home, because I was a missionary there for between eighteen and nineteen years before I came home to this important work here in London.

My experience in Japan certainly bears out strongly what Mr. Noble says about it being our own responsibility for having brought to the Mission Field the different denominations and the denominational spirit that exist in the Mission Field to-day.

Perhaps there is no country in the world where people are more faithful to their teachers than Japan. There is a tremendous spirit of faithfulness to your teacher, in whatever sphere of life your work; and that, it seems to me, is the reason why in Japan there is still to-day a very strong spirit of denominationalism. It is extraordinarily difficult to get a Japanese brought up on one side of a range of mountains in a Methodist Church, if he happens to change over to the other side of the mountains to cease to remain in the Church where he was brought up, though the one on the other side may be an Evangelical Anglican Church, with scarcely any difference between the two. We have taught them too well, in other words, or they are too good pupils, so that it is not for us to blame them; but it is a fact that has often come to my notice.

Yet one of my privileges in Japan was to attend a meeting of the National Christian Council. I think to-day we sometimes assume that there will be a National Christian Council in the great areas of the Mission Field, but we have not got a National Christian Council here in England. We have, it is true, a Conference of British Missionary Societies, but that is not the same thing. It was a peculiar privilege to attend that great gathering in Tokyo and listen to Dr. Kagawa and feel that he was a Japanese Christian. I think that hardly anybody there, probably, knew to what denomination he belongs. He is a Christian of whom the nation is proud, or the Christian section of the nation, at any rate.

Another thing in Japan in which they are ahead of us is certainly more recent than the National Christian Council, and that is the formation of one Bible Society. Well, we have had in Japan for a long time the country divided between the American Bible Society and the British and Foreign Bible Society. But here the pressure, I believe, came almost entirely from the Japanese, and they have now got down to union, and there is one Japan Bible Society for the whole country.

One of the things I learned about union in Japan came from a study of the language. You know how in Japan, as in China, they use those strange hieroglyphics that look such a puzzle to any of non-Far-Eastern race, and that are so terribly diverse in their number that there are some 50,000 that can be learned if you want to be really an educated Orientalist. But these ideographs are, as you probably know, in their origin picture writing. They are pictures of things or ideas as represented to the original writer. To-day they are very generally unrecognisable as pictures, but that is roughly their origin.

Now if you had to sit down and write a picture of union, how would you do it? Well, this is the thing I wanted to bring to your notice to-day. I think the Chinese who produced the most common picture of union had a particular inspiration. He first of all drew a picture of a heart. You would not recognise it as a heart, but that does not matter: he knew it was a heart. He put that on one side—one heart; and then he got the picture for power, and he put the picture for power beside the picture for a heart, but he repeated it three times. So to-day the character, the ideograph, that is used for union both in China and Japan—not the only character, but the chief—is the picture of one heart and three times the power. I think that is a very beautiful illustration of what we are all after when we look for union.

Crossing over into China, I travelled pretty widely, right up into the centre of China, and there, fifteen hundred miles from the coast, in what used to be about the most isolated of any of the usual Mission Fields of the world, but to-day linked up by aeroplane with the coast and with the outside world, I came upon a remarkable bit of union work in the West China Union University. In that University the American Churches, the Canadian Churches and our English Churches are living together and working together in a most remarkable, delightful, happy spirit. The English Churches there represented are the Friends and the Church of England. As you know, we have not exactly the same basis of work or belief, but there it is, we are working happily together there in a union work such as we certainly cannot get near here in England. I was charmed, living on the campus of that University for a week, as I did, with the whole spirit of loving Christian fellowship pervading not only the Chinese but the Americans and the Canadians and the English people who are working together there.

After I had been up there I went to South China, and there I saw, I think what you may call a step further in the union scheme, a well-established Union Theological College; and I am glad to say the Methodists were one of the bodies with whom we of the Church of England were working in a theological college training men for the ministry. There again the Mission Field is far ahead of anything we have here, is it not? I speak for my own Church. We cannot have one. I do not know how many theological colleges we have got in this land, but there in Canton, we have a large Union Theological College, representing three or four denomi-

nations, at work; and it really does get on extraordinarily well.

I do not think the Bishop of Hong Kong would mind my quoting him but he is so pleased with the work of that Union Theological College in Canton that he publicly advocates Union Theological Colleges elsewhere.

I have not spoken so far of the union of the Churches. It is a long way to go towards union when you have a Union Theological College, but there is something further than that. I was very glad that Mr. Noble feels that all these measures of co-operation gradually lead on insensibly towards the union of Churches. Naturally they do. And yet I think we need to pull ourselves up sometimes, for there are people whom I know who would like to rest satisfied with that measure of co-operation and say, "That is enough: that is as much as God expects of us;" but for myself I do not believe that co-operation alone is the goal to which we should look, however admirable a goal it may be.

I was rejoiced, therefore, at every sign I saw in China of union, actual union, of the Churches. I was privileged to have a long talk with Dr. Cheng Ching-yi, who is well known in England, who is the Secretary of the great Church of Christ in China. That is a real union of Churches, not on a very rigid basis, but it is a real union. The membership is, I think, something well over 100,000 of the Protestant Christians of China, who do not number more than 400,000 altogether.

My own Church is not in that Church, but I would like to say that my own Church in certain parts of China is looking eagerly towards the day when there will be a real union of Churches.

A great deal has been done, for instance, in the great Province of Szechwan towards the union of the Churches. That West China Union University which I have quoted as a remarkable example of union is not sufficient; and most of us are encouraged when we realise how the workers out there, Chinese and foreign, are at work in the hope and with the view of attaining union of the Churches in that great Province of Szechwan.

I would only say one more thing that I learned in China, and that I learned from a Chinese. He was giving an illustration of what union means, and he spoke about one of the Chinese ways of fishing, cormorant fishing. You know that the Chinese keep cormorants and use them for catching fish. It is quite a common sight to see a number of cormorants sitting on the boats waiting for their master's word to dive off from the boat and catch the fish. Well, this Chinese said, "Cormorants can catch a lot of fish, and they can catch surprisingly large ones. They can land a fish as large as two pounds. But," he said "the surprising thing is when they come across a fish of fifty pounds. What do they do then? Well, they co-operate. One attacks one eye and one attacks the other; one attacks one fin, and another another fin, one attacks the tail, and one attacks the nose; and at last they get the poor fifty-pound fish in such a state of bewilderment that he does not know what he is doing; then they all nose round on one side and shove him along and get him to the edge of the boat, and the master hauls him up." That is a remarkable thing, and it does show what union may do in bringing to the feet of the Master what may be quite impossible if we stand and work as units.

With that illustration I would close. I feel sure we have all realised what a wonderful thing it is, the way in which Missions are leading us on in this great subject of union, and what power there is to be had in so far as real union of heart establishes a triple power to work for the Master.

Rev. ALEXANDER McLEISH

It is the challenge of world evangelization that has drawn us together in the foreign field in co-operative activities, and that is going to be, I believe, the lever that more than anything else will help us to come together at home and give us more vision; but we have not been energetic enough in educating our constituencies regarding what we ourselves have learned on the Mission Field.

It is an unfortunate thing that denominationalism has prevented the Church getting the credit for movements that owe their origin to its existence. For example, the Evangelical Alliance represents a movement between the denominations which rose up ninety years ago because of something that was not being emphasised adequately because of Christian divisions. So you had the Student Christian Movement, the Y.M.C.A., the Y.W.C.A., Christian Endeavour, the World's Sunday School Association—and many other world movements that embrace members of all denominations and all nations; and yet we say to the Church, "You are not doing these things," although they would never have existed were it not for the Church of Christ. To some extent that is a reproof to us in our denominational compartments, that we have never been united enough to do these things for the world; and that is one of the things that more than anything else keeps back the progress of evangelism to-day. On the field we had just simply to overcome it as far as lay in our power. The existence of National Christian Councils, which are now such a factor in the progress of the work in most fields, was a policy almost of despair, and it is a very recent matter.

When I went to India first as a missionary there were no Provincial or National Christian Councils; and I must admit that it was the influence of movements like the Student Christian Movement and the Y.M.C.A. that were very largely instrumental in setting up the machinery that brought us together and provided the trained personalities who threw themselves into it. If you look at the leaders of the co-operative movement you will find that it was the Student Christian Movement members who mainly caught the vision that was not denominational.

EVANGELICAL CHRISTENDOM

It is interesting to think of the growth in our own generation of this co-operation which has changed the face of the whole missionary enterprise. As Mr. Noble has well said, we have either gone too far in co-operation or we have not gone far enough. We cannot draw the line now. We do not want, any of us, to step back : we want rather to step forward into closer co-operation, believing that this is the only real way towards any kind of external union. Indeed if we do not break down these things that now divide us in our Christian enterprise, it would be a false kind of external union that would arise. Are we now prepared, as we are now situated, to break down the barriers and remove the obstacles and bring about as much co-operation between our different denominations as possible? If that spirit does not exist, I cannot see that any movement towards Church union will be a success.

We have that spirit in every part of India to-day. I went back after eight years, and was able to see the great advance that had taken place, notably in the way the Churches had come into full fellowship with the Missionary bodies. The constitution of the National Christian Council has been changed. Mr. Noble will remember that it is now no longer to be only a Missionary Council, but a Church and Missionary Council, and I think in the end it may become a Federal Council of Churches in India, before that is possible in the same effective sense in this country.

Everything is moving in that direction. The challenge and the nature of the task we are all up against is driving us to closer co-operation. It is in the knowledge of us all that the things that unite us —on which we agree—are far deeper and more vital than the things that separate us. Once we get an absolute grasp of that, I do not think the mere machinery of bringing about the larger union will present any special obstacle.

It was a great pleasure to me this time to see how much the movement towards closer co-operation is growing in India, Burma and Malaya ; and I paid a short visit to China and Japan, where the Christian Councils were able so to arrange it as to make one's visit really worth while. So we have this encouraging background to the whole task of the Church to-day, this growing spirit of unity in the ranks, and in our outlook, and in our enterprise.

In editing the last edition of the Missionary Directory for India we had to introduce a perfectly new section, The United Churches. It is not so long since there was not one at all, and now there is a long list, with Lutheran, Baptist and Methodist, who have united, or federated their Churches. In Japan the Secretary brought to me a list saying, " We have a partial union of fifteen different groups mainly along large denominational lines." There they were in the statistics, all appearing as if they were actually single Churches. In China the great group of which you may have heard is still more remarkable : I think there are fifteen groups united in the Church of Christ in China. The Churches in India have seen unions of thirty-one different groups.

After all, however, the problem generally comes down to this, that the belief in co-operation in practice begins at home. It is in the local city or town that the problem must be solved. In the Church of Scotland the greatest difficulty was found, after making a magnificent union at the top, in bringing about peace and harmony in the village and the town situations, and there is a good deal to do yet. In India, in my old station, we had missionaries who were S.P.G., American Methodist and Church of Scotland, but we all faced the situation, and we were able to co-operate in all our work. The Methodists took the Hostel and the Church of Scotland took the School, and we got the Bishop to approve the demarcation of area of evangelization for each group. We got the Christians of the various Churches to call a mela for the whole Province of Rajputana, three thousand people coming together in a United Christian Convention, with a native Committee in charge. Further co-operation was achieved in other directions. That has been achieved in one field and in many more, and it is along this line of activity that there arises the greatest hope for the Kingdom of God.

The Governor-General of Canada, Lord Tweedsmuir—better known as John Buchan—addressed the Pan-Presbyterian Alliance (at Montreal) in memorable words. " The essential things of religion," he said, " can never change. There is still for every man the choice of two paths, and ' conversion,' in its plain, evangelical sense, is still the greatest fact in any life. We are offered to-day many Utopias in the future where life shall be rationalised, scientific, and padded with every material comfort. Those glossy millenniums are infinitely remote from the realities of life. They offer no comfort, no way of escape, to struggling humanity, with its load of sickness and sorrow and sin. We need a quickened sense of sin ; we need a profounder realisation of the majesty and purity of God. Our watchword should be those words of Cotton Mather about a famous New England Puritan, ' the character of his daily conversation was a trembling walk with God.' "

The Snare of Christian Science

By Rev. E. L. LANGSTON, M.A.

Rector of Sevenoaks (Kent)

1 *John iv., verse* 3. *"Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already it is in the world."*

CLERGY, and Ministers, of all denominations, to-day are face to face with an increasing number of Christian Science Churches which are being built in our cities, towns and parishes. As one of the clergy of the Church of England, when I was ordained the following question was put to me by the Bishop. "Will you be ready, with all faithful diligence, to banish and drive away all erroneous and strange doctrines contrary to God's Word: and to use both public and private monitions and exhortations, as need shall require and occasion shall be given?" To which I replied "I will, the Lord being my helper."

I am writing this for the purpose of putting into the hands of clergy and ministers, and, in fact, lay people as well, material to circulate where Christian Science is active. Let me say at the outset:

(1) I have nothing to say concerning Christian Scientists themselves. I know that many are living lives above reproach, and we honour them for the beauty of their lives and for their convictions. It is not possible to think they realise the seriousness of the beliefs and views they hold.

(2) I want to acknowledge that Christian Science has done good in emphasising three great truths, namely:

(*a*) The Power of the mind.

(*b*) The possibility of Divine Healing.

(*c*) The development of the spiritual life.

These truths have not been realised as their importance demands. Our investigation concerns the authority and inspiration of Christian Science. We want to find out whether Christian Science is what it affirms to be, namely, a new Revelation from Heaven.

I. Its founder, or discover, was Mrs. Baker Eddy, who in 1875 first published her book *Science and Health*. In that book she definitely states the Book of Revelation foretold both her coming and her discovery. Further she declares that her book is as inspired as the Bible itself and that she obtained every word of *Science and Health* by definite Revelation from God, and that that book is the only "Key" to unfold all the doctrines of the Scriptures and explains all the problems of life. These are tremendous and intensely important assertions and must be substantiated by clear evidence.

"SCIENCE AND HEALTH," pages 1-4.

"In the year 1866, I discovered the Science of Metaphysical Healing and named it Christian Science. God has been graciously fitting me, during many years, for the reception of the absolute principle of Scientific Mind Healing. No human tongue or pen taught me the Science contained in this book, and neither tongue nor pen can overthrow it."

In a manner she even places her book before the Bible and makes it superior to it. "Even the Sciptures gave no direct interpretation of the scientific basis for demonstrating the spiritual principle of healing, until our Heavenly Father saw fit, through the key of the Scriptures in *Science and Health* to unlock this mystery of Godliness."

What do these assertions mean? Either God did these things through her or He did not!! If God did, then Christianity has been superseded by Christian Science. But if God did not inspire Christian Science, then Mrs. Baker Eddy is either a profane blasphemer or a deluded impostor!

II. WHO WAS MRS. BAKER EDDY?

Mary Baker, born in New Hampstead in 1821, was three times married.

(1) In 1843 she married George Washington Glover (whom she styled "Colonel"), a bricklayer or stonemason.

They lived at Charleston, South Carolina, and he died six months after the wedding of Yellow Fever. They had one son, George Washington Glover.

(2) In 1853 she married Daniel Patterson, a dentist. The marriage was not a happy one and they separated in 1862 and divorced in 1873.

(3) In 1877 she married Asa Gilbert Eddy. He was a sewing machine agent, upon whom she conferred the title " Doctor " after he had attended twelve of her lectures on *Science and Health*.

She was a woman of highly strung nervous temperament, subject to delusions. In about 1861 she put herself under the treatment of a man named Phinehas Parkhurst Quimby, who taught and practised a system of mental healing with the aid of medicine. He told her nothing was wrong with her and that she only imagined she was ill and made her believe she was well and she was well. (Mind over matter). Quimby became her friend, and she his disciple. He wrote ten books in manuscript on mental healing. In 1866 Quimby died and she continued his practice and in 1875 Mrs. Eddy published *Science and Health*. A comparison of Quimby's manuscripts with *Science and Health* leaves not a shadow of doubt as to where Mrs. Baker Eddy got her material, language and system.

III. Christian Science Doctrines.

Every minister of the Gospel is a Trustee of the Gospel of the Grace of God in Christ Jesus. A priceless treasure is committed to his charge and he must keep it. The whole of the Christian Faith is at stake in this question. The issues are clear. Are we to believe Mrs. Baker Eddy or the Bible? Are we to believe the words of the Lord Jesus Christ or the words of Mrs. Baker Eddy? Are we to believe the Christian Faith handed down by the Church of the past nineteen centuries or this new faith presented to us by Mrs. Baker Eddy?

The fundamental basic doctrine of Christian Science is that *matter* does not exist. The only thing that exists is spirit, and spirit is God. God is all. God is good. Therefore as God is good and God is all, then all is good. To live then the perfect life is just to live in the light of these statements. According to Mrs. Eddy (page 27) " Matter and evil are unreal." But say you " Is a stone spiritual? " She replies " To erring mortal sense, NO! but to unerring spiritual sense it is a small manifestation of mind. Take away the mortal sense of substance and the stone itself would disappear." In pages 46 and 47 the question is asked " How can I believe there is no such thing as matter when I weigh over 200 lbs. and carry about this weight daily? " The answer is " By learning that matter is but manifest mortal mind you entertain an adipose belief of yourself as substance."

I draw particular attention to the following quotation for it is most important and enables us to understand the true inwardness of Christian Science.

Pages 64-65. " The only evidence of the existence of a mortal man or of a material state and universe, is gathered from the five personal senses " Then she goes on to say " This delusive evidence (the evidence of the five senses) Science has dethroned by repeated proofs of its falsity " We are *not* therefore to believe the evidence of our senses, for they are " the hallucination of mortal mind." Such then is the fundamental proposition of Christian Science. What does the Bible teach? " In the beginning God created the Heavens and the earth " He created man. Mrs. Baker Eddy says: " No, there is no matter: the earth upon which we dwell is only apparent matter."

Christian Science not only denies the fact and the story of creation, but also the Deity and Humanity of the Lord Jesus. In the 1913 edition, page 29, of *Science and Health*, " The virgin Mother conceived the idea of God, and gave to her ideal the name of Jesus." Therefore our Lord was not a Man but an *idea*.

Science and Health, page 20. " Jesus was the offspring of Mary's self conscious communion with God." Jesus and Christ are two different beings or things. Page 332. " Christ is the true idea voicing good, the Divine message from God to men speaking to the human consciousness. The Christ is incorporeal, spiritual, yea, the Divine image and likeness, dispelling the illusion of the senses."

Who are we to believe, the Scriptures or Mrs. Baker Eddy? What do the Scriptures

say? St. John i. "The word was God . . . was made flesh and dwelt among us."

1 John iv., v. 3: "Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; even now it is already in the world."

Christian Science denies that Jesus died. Page 44 of *Science and Health.* "His disciples believed Jesus to be dead while he was hidden in the sepulchre; whereas He was alive, demonstrating within the narrow tomb the power of the spirit to overrule mortal material sense."

If this is true, Christianity is a fraud and the Church deluded. If this statement is false then Christian Science is a fraud and Christian Scientists are deluded.

Christian Science denies the Atonement. Page 23 of *Science and Health.* "The atonement requires constant self immolation on the sinner's part. That God's wrath should be vented upon His beloved Son is Divinely unnatural, such a theory is man made."

Page 25 of the 1915 edition. "The material blood of Jesus was no more efficacious to cleanse from sin when it was shed upon the accursed tree than when it was flowing in His veins as He daily went about His father's business."

Therefore, according to Mrs. Baker Eddy, our Lord is a liar and a deceiver because He declared that He was the Saviour of men from the wrath of God. According to Mrs. Baker Eddy there is not a word of truth in 1 Peter iii., verse 18. "Christ also hath once suffered for sins; the just for the unjust, that He might bring us unto God, being put to death in the flesh, but quickened by the Spirit."

Of course Christian Science denies the Resurrection and the second advent of the Lord Jesus, as well as the Blessed Trinity.

Christian Science denies the God of the Bible. Page 140 of *Science and Health.* "The Jewish tribal (God) Jehovah was a man-projected God, liable to wrath, repentance and human changeableness."

Christian Science denies the Reality of Prayer. Page 7 of *Science and Health.* "God is not influenced by men. The Divine Ear is not an auditory nerve."

Christian Science denies the existence of evil. Page 475 of *Science and Health.* "Man is incapable of sin, disease or death." Page 473, "Sin, sickness or death are to be classified as effects of error." Page 76, "Suffering, sinning and dying beliefs are unreal." Page 71, "Evil has no reality. It is neither person, place nor thing, but is simply a belief, an illusion of material sense."

I hardly like to quote what Christian Science teaches about marriage. *Christian Science teaches that Marriage is* "synonymous with legalised lust" and children she calls "sensual and mortal beliefs." (Page 561, 75th Edition Revised). Also see the Christian Science *Sentinel*, June 16th, 1906, and the *Christian Science Journal*, July, 1906.

This teaching is so disgusting that we can scarcely believe it to be credible.

Pundita Ramabai, the well-known convert to Christianity in India, says: "On my arrival in New York I was told that a new philosophy was being taught in the U.S.A., and that it had won many disciples. The philosophy was called Christian Science, and when I asked what its teaching was I recognised it as being the same philosophy that has been taught my people for 4,000 years. It has wrecked millions of lives and caused immeasurable suffering and sorrow in my land, for it is based on selfishness and knows no sympathy and compassion. It means just this, the Philosophy of Nothingness. You are to view the whole universe as nothing but falsehood. You are to think it does not exist. You do not exist, I do not exist. When you realise that you have no personality whatever, then you will have attained the highest perfection of what is called 'Yoga,' and that gives you liberation, and you are liberated from your body and you become like him without any personality."

Christian Science is a definite peril to the Christian.

1. It comes with the Bible bound up with Mrs. Eddy's Book, *Science and Health.* It causes the Bible to be read in public and it quotes from the Bible to support theories. It talks freely of spiritual ideals and things. It exhorts its followers to live righteously and claims to heal the sick and give peace and happiness to all that try it. It claims to bring men back to

God. It is a peril in that those who yield themselves to it are led away from faith in a Personal God and a Personal Saviour and eventually to deny every Christian doctrine they once held dear.

2. It is a peril to the Christian because if we accept its doctrines we place ourselves alongside everything antichristian, with its inevitable consequences.

"Whosoever shall deny Me before men, him will I also deny before my Father which is in Heaven." (St. Matt. x., 33).

It is a religion without a Personal God, without Salvation, without Sacraments, and speaks lightly concerning sin, marriage, and judgment to come.

3. Having studied Christian Science closely, I want to warn friends that this new religion is neither Christian nor Scientific. I am quite aware that some of those who come under its influence seem to have benefited physically, and that many Christian Scientists live beautiful lives.

The question of healings in Christian Science can be explained psychologically, and the strange obsession that takes possession of Christian Scientists that causes them to be calm, quiet and peaceful, also can be explained psychologically.

When I accuse Christian Science of not being Christian, I do so deliberately, for they deny the Deity of the Lord Jesus Christ, they repudiate the doctrine of sin; they reject the Atoning Sacrifice of the Lord Jesus Christ on Calvary; they disbelieve in the doctrine of the Blessed Trinity; they do not observe the Sacraments of our Lord; and they have abandoned the Faith of the Christian Church. God to them is an Abstract Idea, without personality and feeling.

Mrs. Baker Eddy says, "Prayer to a personal God is a positive hindrance." "Sin and sickness do not exist."

Christian Scientists live in a dreamland; they believe God is good; but how can He be good if He has no Personality and cannot feel or love, or reveal Himself or speak; how can God be good if He is just a mere Abstract Influence? How can people pray to an Abstract Influence? Christian Scientists will not face facts, they live in a realm of imagination and are obsessed with a strange delusion that everything they say and do and that exists is nothing but "hallucination of the mortal mind."

I quote the following as showing how a Bishop in the Unites States of America has dealt with the situation.

"BISHOP AND CHRISTIAN SCIENTISTS.

THE ISSUE MADE PLAIN.

The Bishop of Colorado has, says the *Chicago Witness*, issued the following form for the use of his clergy when asked to erase the names of communicants who desire to transfer their allegiance to the Church of Christ, Scientist:

Proposed form of transfer letter to be given to Communicants of the Church asking for transfer to the Christian Scientists:

Renunciation of My Church Vows.

Having been baptised into the Name of the Father and of the Son and of the Holy Ghost, and having been admitted into the fellowship of the.....
.....Church and having taken the vows of allegiance to Jesus Christ, and faithfulness to my Church, and having accepted the teaching of Mrs. Mary Baker Paterson Eddy as set forth in her book, *Science and Health with Key to the Scriptures*, I do hereby certify:

That I do renounce my baptism;

That I do deny that Jesus Christ was God manifest in the flesh;

That I do repudiate the doctrine of sin;

That I do reject the doctrine of forgiveness of sin through the shed blood of the same Jesus Christ;

That I do renounce the doctrine of the Trinity, and will no longer worship the same;

That I refuse to participate in the observance of the Lord's Supper.

That I hereby abandon the faith of the .....Church, and authorise you to erase my name from your membership records, and make my choice to be a member of the Church of Christ, Scientist.

Date.....
Witness .....
Signature....."

This Bishop has certainly contrived to show how entirely repugnant to the Christian religion is the teaching of Mrs. Mary Baker Eddy!

The Gospel in Greece

Some years ago a colporteur of the British and Foreign Bible Society visited a little village in the north of Greece, and this visit has been used by the Holy Spirit in a most wonderful way to confirm once more the glorious truth that the word of the Lord shall not return unto Him void. Even the lives of people who have never even visited this village have, in an unexpected but decisive way, been affected by that visit of the colporteur. But of these results I must write in their proper place. So I begin at the beginning.

A few of the villagers who bought copies of the Bible began to study it carefully, and it was not long before the yearning for something better was kindled within their hearts. They thought that they would calm the restlessness of their hearts if they could build a little church in their churchless village; and this they did. But they went on just the same with the study of the Bible until the day came when the priest accused them publicly of reading the Word of God, which he claimed to be his own exclusive privilege, and threatened them with ex-communication if they persisted in that practice. This obliged them to quit the Church—*their own Church*: such was the beginning of a new Evangelical community in that part of Greece.

Some years have passed since then, and a few days before last Christmas a young barrister of Athens found himself travelling to a town near that village. A serious trouble had befallen the new-founded community, some of its members having been brought to trial for alleged attempts of illegal proselytism committed against the established Church. The scene which the young barrister witnessed during this trial, and the days which preceded it, was the turning point of his life. The simple faith of those humble peasants; their dauntless courage; their confidence that whatever the outcome of the trial, it would be to the glory of their Lord; were such as to make him feel strongly that his place was not on the Attorney's bench, but in the defendants' dock by the side of his brethren.

Witness after witness passed through the witness-box, but not a single definite fact could they state against the defendants. One of the defendants was charged with having spoken irreverently once in connexion with a holy relic of the Greek Orthodox Church. The Chief Magistrate asked him in anger if that was true, and he, with courage but also with great humility, replied, "Woe to me, and woe to the light of the Gospel, which I have, if I were ever to speak evil of things which are sacred to others." When all the witnesses were examined, and the Public Prosecutor and the defending barristers had delivered their speeches, the Judges adjourned in order to consult between themselves as to their decision. The barrister having been ushered in their withdrawing room was asked by the Chief Magistrate to state to them the main differences which exist between the doctrines of the Greek Evangelical Church and those of the Greek Orthodox Church. "You will be surprised to hear," he answered, "that there is but one difference between the two Churches, but this a fundamental one. The Greek Evangelical Church holds the Holy Bible to be the sole foundation of faith and life of its members." "Well," the Chief Magistrate interrupted, "this is our own rule of faith as well." "Yes," was the answer, "but alongside the Bible you hold the Holy Tradition, to which you give the preference. We, on the other hand, reject the tradition, whenever this comes into conflict with the Book, applying thus the rudimentary judicial principle that more reliance should be given to the contents of a written document than to the statement of a witness. We stick to the Bible exclusively, and that is why we are called Evangelicals."

One may easily imagine the joy of all those who had filled the Court-house, when, a little later, the Chief Magistrate read the decision of the Court, by which our brethren were acquitted. Their joy was even greater when they further heard that their Bibles, Hymn-books and other religious books, which had been confiscated, were to be returned to them. The case served to confirm once more the traditional impartiality of the Greek Judges.

One of the defendants was called Diamantis, which is another form of the word "diamond." He is truly a genuine diamond of our Lord Jesus Christ. He lives in a village near to that of the other defendants and he is very lonely, for he is the only Evangelical Christian in it—even his wife does not sympathise with him. Yet the smile is never away from his face. Two years ago he cut his leg while felling a tree. During the long months, when he had to stay in bed, his field ran the risk of remaining uncultivated, but when his brethren from the other village heard of this, they came in a body, singing hymns on the way, and attended to his field, while bedridden, he passed the weeks of loneliness trying with great pains to scribble in a little note-book his spiritual experience. This little note-book, not of a very great literary value, I suppose, overjoyed him when it was handed back to him by the Court officials after the trial.

One of their number learnt to read at a very advanced age, for the sole purpose of reading the Bible. Another old man, who, in spite of his efforts, was unable to learn how to read, is yet noted for an amazing knowledge of the Bible which he has acquired by simple hearing. Another of their group, when asked by a villager, "After all you say and you profess, are you sure that you will be really saved?" answered, "I have read the Bible from cover to cover but I have not met there a single word of doubt. What I have found there is the Blood of Jesus; and if that Blood is not false, I am already saved."

* * * * *

A few days before last Easter the same barrister found himself on his way to a village in the most southern part of Greece on a similar mission. The Word of God had found entrance into that village in a most wonderful way. A woman, who came originally from that place but resided in Piræus, had accepted Christ as her personal Saviour. She used to go every Summer to her home-village for the olive-crop. The first summer after her conversion

she carried her Bible with her, but as she was entirely illiterate she asked a neighbour of hers to read aloud for her a portion of it every day. This neighbour soon began to find the Book interesting and was led to accept herself the salvation in Jesus Christ. When the first woman returned to Piræus she left her Bible with her neighbour; and it was through this Bible that a good number of men and women in that village were won to Christ. One of the men converted had spent seventeen years of his life in prison for two murders which he had committed. When he attended our brethren's meeting and heard of the precious Blood shed for him, he broke into tears and cried, "Why! O, why did nobody ever tell me of this before I dipped my hands in human blood! Why should I spend the best part of my life behind prison bars!"

Soon the little group found itself in trouble. They, also, were charged with having committed illegal proselytism against the established Church. Their meetings were forbidden and the brethren were led under escort before the Police authorities in the nearest town. When the leader of the group, a young man by the name of Thales, was arrested and about to be led away, his wife, who was not a believer, began to cry. Thales, however, rebuked her. "Have you no confidence in Thales?" he asked her. "Of course I have," she answered. "Then you should have more confidence in Christ, for if Thales goes, Christ remains, and He can protect you much better than Thales could." "Yes," she responded, "but I can see Thales, while I cannot see Christ!" "Well, that is just what being a Christian means," was his reply, "You see Christ, just as you see Thales!"

At the Police Station an officer, wishing evidently to ascertain the correctness of their beliefs, asked one of them the names of the two thieves who were crucified on either side of our Lord. The man answered, "I do not know. My attention has been drawn so intensely to the figure on the central cross, that I was never interested in learning of the other two!" Later, after they had left the police station, another of the group reproved him for not having answered well. "You should have said," he went on, "I am the one thief, and you are the other; but I am the one who repented, while you are still blaspheming!"

One of the women, while being questioned, found the opportunity to explain to the officer the plan of Salvation. He interrupted her saying that she was mad, to which she answered, "You are not the first one to make this charge. Phestus told St. Paul the same thing, but we, like the Apostle, speak words of truth and of a sane mind."

When all these events became known in Athens, the above-mentioned barrister was commissioned to go and look after the case. It was the evening of Good Friday when he reached the village. He went to the police station and stated that he was going to hold a meeting that evening. The officer at first forbade it, but when the barrister stated that he was going to hold the meeting all the same, as there was no law against his doing so, he relented, but upon the condition that he and his gendarmes should attend the meeting. This condition being gladly complied to, the first meeting since the troubles was held. The brethren offered prayers for blessings on those who persecuted them in the the presence of the police officials.

* * * * *

Two months after these events the barrister—himself the present writer—found his way to England, thanks to the English Christian generosity, in order to prepare for the work of the ministry and become an advocate for Christ among his fellow-countrymen. When this decision of his was made known, many of his colleagues and clients thought that he must have gone crazy. But he is grateful to God for having shown to him that money, and a comfortable life, and all other material values are but chaff when compared to the glory of serving the Lord to the utmost of one's strength and power.

GEORGE A. HADJIANTONIOU.

Common Prayer.

"Ye also, helping together by Prayer."
"Unto Him Who is able to do exceeding abundantly, above all we ask or think."

LET US GIVE THANKS—

For another Advent Season, and for its reminder of Him Who was, and is, and is to come.

That the spirit of the martyrs is not dead; and that one of them, Dr. Niemöller, can write from Moabit Prison, Berlin: "I would like to tell you that I am not only unbroken, but am full of joy and gratitude for God's gracious guidance . . . . . I know that I and many others whom God has committed to solitary places are carried by many prayers."

LET US PRAY—

That the forthcoming Universal Week of Prayer may, under God, be the vehicle of new spiritual power and revival at home and abroad.

For a deepened sense of personal responsibility in the matter of Prayer; of parental responsibility in the matter of Family Prayer; of pastoral responsibility in the matter of united Prayer.

For the arrangements for the Meeting at Caxton Hall, Westminster, on February 1st, concerning the revival of Family Prayers.

That in seeking spiritual issues from the recent Oxford and Edinburgh Conferences those concerned may not overlook the power of Prayer, and the place of Truth and Love.

Let us continue in Prayer for all pastors and workers in Spain; and for all efforts to comfort and sustain them in their ordeal. We should remember also the various organisations seeking to maintain religious liberty, and to further evangelization.

For Ethiopia, that she may soon "stretch out her hands unto God."

Continental Evangelical Life and Work

Will Editors of Christian papers, etc., in European countries, please send us regularly their issues in exchange for EVANGELICAL CHRISTENDOM ?

We shall be grateful also if Continental readers will send us information, in Letters or Newspapers, containing information of interest concerning Protestant and Evangelical movements on the Continent.—(ED.)

European Protestantism

A situation is arising, if it has not already arisen, in which the Protestant Churches of many countries of Europe find themselves in grave difficulties, and their work to a large extent in the melting pot. Readers of the notes which follow must certainly realise that our Continental brethren experiencing repression, from one cause or another, restrictions from the collapse of currencies, and a record of beatings, fines, and imprisonments, are reduced to conditions which make it essential that the work of aiding them should be continued. In Spain the Protestant Churches have suffered greatly through the war. At the Alliance House in London we have received, and are receiving from time to time, representatives whose accounts and stories of their sufferings have at least led to energetic action to express practical sympathy, and the Spanish Protestant Relief Fund thus came into existence. In Germany there is no sign of relief from the pressure brought to bear upon the Evangelical Churches by State interference and the consequences of faithful adherence to the Gospel as it is in Christ Jesus. In Roumania, unless protests avail, and in spite of a Constitution which provides for full religious liberty, a recent Order will automatically close down all communions outside the pale of the Orthodox Church. In Russia the resurgence of religious fervour is met with increasing energies on the part of the State to stamp out its flame. Banishment to Siberia, concentration camps, and heavy fines, are inflicted, and the Bible is still a forbidden book. The story might be continued, perhaps in lesser degree in some other countries which might be spoken of. Added to the disabilities mentioned reference should be made to the steady continuance of Roman Catholic intolerance, and our readers may be content that such terms as "united Christian front" which figure in our newspapers to-day may be discounted in their relation to any sort of changed attitude on the part of Catholic Action, on the Continent or elsewhere, to Protestants and the Protestant Churches. Let us then at this Advent, and coming Christmas season, remember that it is members of the one family who are suffering. We must continue to seek to help them, not only by our prayers but by self-sacrifice and practical giving.

Situation of Protestants in Spain

We can only refer briefly to the situation of Protestants in Spain. This is best done with the help of those who are actually in Spain and can therefore speak as eye-witnesses of the effects of the unhappy internecine struggle which still persists. It is well that we can say that in the uncertain political conditions and despite the anti-religious bitterness of extremists, the Republican Government has maintained its benevolent attitude towards Evangelical work in Spain. For instance, the Rev. S. H. G. Saunders, so long associated with the splendid work in Barcelona of the Methodist Church, is able to say that "as regards religious liberty the previous régime stood for privilege and monopoly for Rome and restriction and precarious toleration for all others; while the Republic recognised that there should be equality and liberty for all. The past attitude of the Roman Church in Spain towards all outside its fold does not augur well for future religious liberty in any régime with which it is allied." Then we have the testimony of the brothers Juan and Theodor Fliedner in Madrid, both of whom attended the recent Oxford Conference on Life and Work. In an excellent and lucid address (which has since been printed in three languages) Theodor Fliedner said: "Though it has been said, that a strong anti-religious current has shut the

churches in Spain, this is not the whole truth. The bearing of the Romish Church during the rebellion had the effect that the people arose against them and that in their first rage they sacked and set on fire many Catholic buildings, while the Protestant ones were respected. The so-called nationalists have shown great interest to represent these things as a Campaign of the godless, which at bottom has been nothing else but a wild protest against years of suppression and an inadequate and unacceptable political interference. The Protestant Church in Spain has always rendered the due respect to the government of the country, has borne patiently the hard times of despise and persecution by the State Church and has preached constantly the gospel to the people, and if in some places the chapels have been shut, it has been done for prudence' sake or from precaution aganst any possible disturbances, which might be caused in these times of civil conflicts by irresponsible people, who have nothing to do with the sentiments and the aims of the revolution. The Republican government has never forbidden the Protestant services, and at present services are held in all the churches in Madrid, Valencia, Alicante, Cartagena, Tarrasa, Manresa, Palamós, Mahon and other less important places. Everywhere the pastors continue their work of peace and exhortation, visit their church members and contribute with their work to all those things which serve to pacify the minds and to help the needful. None of them has been hindered or disturbed in his faith or his work, and the government is working continually to normalise national life in all its different spheres of action, not excepting the religious one, taking for granted that this liberty will not be abused for conspiracy or political interference."

Religious Liberty in Insurgent Spain

Information concerning the Protestants in the occupied territory of Spain is more difficult, and yet news is filtering through. The attitude of General Franco to religious liberty is a subject which for some time has been occupying the attention of the World's Evangelical Alliance, in association with representatives of the Protestant Churches in this country. For the time being we must wait upon the future rather than make statements which might prove later to have been premature or unwarranted. In the meantime, Pastor Fliedner speaks again. He said at Oxford: "Our news about the Protestants in the occupied territory is naturally imperfect. In Galicia, where the Plymouth Brethren have their missions, they are, as it seems, scarcely molested; probably the authorities do not want to get into trouble with England. In other parts of Spain they have not been so fortunate, judging by letters and well-proved news, which Mr. Henry Martyn Gooch, Secretary of the Evangelical Alliance, has published in *Evangelical Christendom*, and the well-known Professor Keller in Geneva has spread all over the Christian world. According to these reports we cannot doubt any longer that several Spanish pastors have been shot, others have been banished, and others put into prison, as for instance the pastor of Salamanca, because 'he seemed to be half a socialist.' He died in prison. Different missionary premises were destroyed. This has been no surprise for us, because the Protestants in Spain knew from the very beginning that the rebellion was the work of the Jesuits, who will not tolerate religious liberty in their very own dominions. Nevertheless, it would be unjust not to recognise how much the German consuls at Zaragoza, Granada and Seville have helped to see that religious liberty was maintained. In Seville regular services are allowed; at Granada trouble was avoided by the chapel becoming a storeroom for hand-grenades, and at Zaragoza the pastor's life was saved by the intervention of the German consul." Pastor Fliedner concluded his address with the following appealing words: "A little Spanish girl, who was taken to assist one of the sessions of the Spanish Evangelical Congress, was asked what a Congress is. She answered promptly: 'A big hall, a crowd of people and many, many words.' Here also we hear a great many speeches, but the chief aim of this Congress, according to the great œcumenical work of Dr. Soederblom, is to show to the world our unity of spirit by faith, active in love. I know well it is not his task to help in special cases; it is too wide and many-sided, but each of you represent bigger or smaller groups, who would gladly do something brave for God's

sake, and therefore I speak to each of you : At your wayside lies the small Spanish Protestant flock, which has fallen like the man in the parable, literally among the robbers, not only during Reformation time, but just now again, thanks to the Romish Church. Shall we pass by, like the priest and the Levite? To put the question is the same as to answer it in the negative. 'Let us do good unto all men, especially unto them who are of the household of faith.' Spain waits for the proof of the faith, active through love in life and work."

Religious Liberty in Roumania

About six months ago the Roumanian Government issued an administrative Order under the provisions of which rights hitherto enjoyed by the non-Orthodox Evangelical Churches in Roumania have been annulled. By the order in question a date was set (October 21st, 1937) on which such churches were to be dissolved unless they had conformed to requirements which are directly opposed to generally acknowledged principles of religious freedom. The date has by the action of the Government now been changed to December 21st, 1937 but the requirements are unchanged. Since compliance is impossible, the whole of the Baptist churches in Roumania, including over 65,000 communicant members, together with churches of certain other denominations, will be closed. We learn from Dr. Rushbrooke, General Secretary of the World Baptist Alliance, that many thousands of those adversely affected by the Decree or Order in question are residents of Transylvania, and therefore under the protection of the "minority clauses" of a Treaty to which not only the Royal Government of Roumania, but his Britannic Majesty's Government are parties. At the time of writing these notes the operation of the Order in question has been postponed until December 21st next. In the meantime the situation is occupying the attention of numerous religious bodies concerned, including the World's Evangelical Alliance.

Portuguese Evangelical Alliance

We have received from Rev. Eduardo Moreira, Director of the Centre of Christian Co-operation in Lisbon and Secretary of the Portuguese Evangelical Alliance, a full and very interesting report of work on united lines in Portugal and Colonies during the past year. The report states :

In Lisbon regular monthly meetings for prayer have been held, at which workers give information as to what is taking place in the various fields in Portugal and her colonies, not forgetting other parts of the world.

In Oporto, the Northern Sub-Committee has held six inter-denominational fellowship meetings, the Southern Sub-Committee following suit with five such meetings in Lisbon in the course of the year under review. These meetings have been addressed by various representative speakers and they have been generally appreciated. We feel God has blessed them. They have been held simultaneously in Lisbon and Oporto, and similar meetings at the same hours were also held on two occasions in country towns, Eduardo Moreira presiding at each of them.

We are in correspondence with leaders of the Portuguese Evangelical movement in New England with a view to extending the action of the Portuguese Evangelical Alliance to the Portuguese churches in the U.S.A. Some, who have already expressed their opinion, are very favourably disposed. It is interesting to note in relation to the population of Portugal, six million, that there are some 300,000 Luso-Americans, domiciled mainly in California, New England and also in the British island of Bermuda.

There are fourteen whole-time pastors working among Portuguese in the U.S.A. and one in Bermuda.

The work of the P.E. Alliance at the present juncture in history, should be of interest to all Evangelical Christians. Although Portugal is a small country it is the western strip of the Peninsula where, to-day, there is being carried on a struggle which jeopardises the peace and prosperity of the entire civilised world, and, on the other hand, it is the mother country of a vast colonial empire, the fifth in the world.

To make more plain our situation in these days, we shall quote an extract from a speech delivered on the 20th of this month (October) by the General Secretary of the "União Nacional" (the Government Party) and Commissioner of the "Mocidade Portuguesa," the youth movement to which it is obligatory to belong—a copy of the Italian Balilas :—

"The Portuguese State has no official religion but it recognises the religion of its people . . . . The religion of the Portuguese is the (Roman) Catholic (religion). The small groups of other religions are not worth reckoning with."

From these words, and there having been instances of petty persecution here and there which show a tendency to become more ominous and significant, as also the recent educational law, against certain clauses of which the Portuguese Evangelical Alliance lodged a protest with the Minister of Education and with the Premier, Dr. Salazar, added to which there having been hindrances placed in the way of colporteurs of

the British and Foreign Bible Society (the local authorities went so far as to prohibit their sales in some places in the North) against which, under our direction, that Society has protested—from all this it is to be judged that, although Dr. Salazar himself has a right understanding of the responsibility of the State towards religious minorities, and is averse to the outbreak of any religious strife, the general outlook is not favourable towards such minorities.

The Evangelical Struggle in Germany

It is not easy to select from the abundant material before us details which in brief space available will present to our readers reliable information of the present situation of the Church struggle in Germany. From a reliable source we have received the following report:

There is no doubt that the intention is to destroy the Confessional Evangelical Church in Germany, and the procedure is conducted with the greatest energy and by the use of the most various means. The Church lies bleeding from a thousand wounds. This is obvious to those who can see the picture as a whole, but how few there are inside Germany who are in a position to do this. Events connected with the Church are kept most successfully concealed from the Church public. Hardly any possible means are left for informing the congregations of matters which threaten their very existence. Offices of the Provisional Church Government and of the Prussian Church Government are sealed down, and even the duplicating machines are confiscated wherever hands can be laid upon them. In the Press, the greatest skill is displayed in whipping up feeling against the Church. In Pastor Niemöller, one of the most honourable and devoted patriots, as well as a fighter for the Church with the most passionate zeal for the Gospel, is publicly branded as an enemy of the State. The newspaper, the "Black Troup" (*Das Schwarzekorps*), in its number of July 22nd, 1937, spoke of the Confessional Church circles as "a society of traitors, enemies to their country, degenerate time servers, idiots, moral reprobates and whores," and asks whether such societies should still be recognised as religious. In the Periodicals for Party organisations, nearly every number pours abuse upon the Church, such as we have never known before. The Church itself is defenceless, and forced into complete silence as regards the public. Whoever watches the Daily Press can see how every announcement about Church affairs is used for propaganda in a particular direction. It is quite clear that the Elections, which may no longer be discussed in the ears of the congregations, are being so prepared for that, by that time, the Confessional Church will be practically cut off from the general public. And it is the general public who will suffer. Whoever cares for his people, and wishes to serve the State, must do all he can to resist this development, and appeal to the congregations not to let themselves be led astray. The Church may possibly have to come to an end in its present form, but must never yield, for she tells her message not from human obstinacy, but because it has been entrusted to her.

In spite, however, of all opposition, despair and anxiety, there are still pastors and laymen who, with God's help, will remain firm to their duty. The chief danger is that people do not recognise the full danger of the present tactics.

Pastor Niemöller

The former Pastor of the American Church in Berlin, Dr. Ewart Turner, has recently returned to America from a visit to Germany. In Germany he interviewed both Protestant and Roman Catholic Church officials, also Jewish leaders, and his report concerning the present situation includes reference to Pastor Niemöller, of whom he says: "I can well believe that the case of Martin Niemöller offers the authorities a problem indeed. This intrepid man was, during the war, the commander of a U-boat. No one can possibly doubt his real patriotism. If he is released, he will continue to preach, in the suburban church near Berlin, in which I have heard him myself, the great doctrines of liberty of conscience, and the primacy of God. The great motto of his movement is, 'We must obey God rather than men.' If, on the other hand, Martin Niemöller is kept in prison, every day he is so incarcerated his influence gathers momentum, because he is being regarded as a martyr unjustly punished by the State. When Hitler was a prisoner in 1924 in the Fortress Landsberg, during the serving of his sentence he wrote in the prisoners' book as follows, 'When the freedom of a nation is betrayed, then the best men will be sitting gaol.' These words are being freely quoted by the Confessional Movement in Germany at the present time, while the beloved and greatly admired Niemöller remains in gaol!" Dr. Turner remarks that, if it were suddenly announced that Niemöller had "hanged himself," not twenty people in the whole of Germany would believe it. And the question what to do with Niemöller is only a symptom of a larger question which lies behind it, and which is giving Hitler a great deal of trouble. That other question is, "What shall I do with the Christian Church?" Those of our readers who desire to know more concerning the Church

struggle in Germany are recommeneded to apply for a copy of " The Church Struggle in Germany—A Survey of Four Crucial years," by " An English Christian." The price of this enlightening pamphlet is sixpence, and we shall be pleased to forward a copy through our publishing department to any applicant enclosing sevenpence—which may be sent in postage stamps of differing values.

Religion in Russia under the Soviets

In response to numerous enquiries we desire to inform our readers that vigorous action has been taken by the Council of the World's Evangelical Alliance to make known in official quarters the strong feeling which prevails in this country against the holding in London next year of a Congress of the " League of the Godless." Nevertheless, it is interesting to learn from one who can apparently speak with some authority, that this League is not making too much headway in Russia. We refer to Professor Florovsky (who was a delegate to the recent Edinburgh Conference on Faith and Order), and who is at present a Professor of the Russian Theological Institute in Paris. Although now living in exile he is (we quote from an interview with the Professor reported in the *Edinburgh Evening Despatch*) fully informed of present-day conditions in his native land, concerning which he said: " Many of the opinions in Britain about Russia are misconceived. Though hundreds and hundreds of churches are closed and destroyed in Russia, churches are still open and are attended in many cases by large congregations. Nevertheless, it requires great courage to be a professed Christian, and such a profession is not unattended with risks. For one thing, persons so confessing seldom receive promotion in their work because it is held that to be an adherent of the Church is incompatible with true Bolshevism and therefore the person is suspect. It must be realised that the Soviet State is in essence anti-God, but from Soviet newspapers it can be gathered that the anti-religious propaganda is not the success it was anticipated. There are many restrictions put upon religious thought and life. Among these are those on religious books. No books of that type are allowed to be published, these books, of course, including the Bible. There are still copies of the Bible in Russia, but these are liable to be confiscated. Whether this step is taken or not depends very largely on the Local Authorities. If these officials are ardent Bolshevists, then probably that step is taken. In other places, people are allowed to keep their Bibles."

" League of the Godless " Activities

" The position in Russia," continued Professor Florovsky, " is not simply one of a Government not being the least bit interested in religion and tolerating its practice. The reverse is the case. The Government organise active anti-religious movements, and there is a society whose title might be translated as ' The League of the Godless ' who preach against religion." In answer to the activities of this League, the churches were not allowed to have anything in the way of organised religion apart from the holding of services. Where preaching was allowed, the preacher was not allowed to apply his theological teaching to life, and, therefore, sermons were more or less valueless. Individuals were at liberty to be believers, but they could not take steps to spread their beliefs, although they could teach their own families if they wished. The State prohibited the teaching of religion to any young person under 18 years of age, but in the schools there were classes to teach them anti-God propaganda. Despite all this, and the fact that the Church could hold no meetings, the congregations were large and were not composed solely of older people clinging to their beliefs, but also many young people. " It is my belief, and the belief of many others," said Professor Florovsky, " that this phase in Russia is but similar to the one which happened at and for some time after the French Revolution. Persecution will never stamp out religion. Events have shown that conclusively, but the present state of affairs is going to create a great European missionary problem for the future."

Reunion Notes

"In things essential, unity; in things non-essential, liberty; in all things, charity."

Unity and Confused Voices

We doubt whether at any time it was more difficult for those who stand for the maintenance and furtherance of Evangelical Truth and Christian Unity to act with firmness, courtesy and catholicity. We have every desire to stand side by side with all who love the Lord Jesus Christ in sincerity. We are convinced that schemes for corporate union that now fill the public eye will end in failure, for there can be no union that is not based on fundamental unity of spirit and outlook. The teaching of history and of experience cannot be overlooked. The plain message of the Word of God cannot be trampled under foot. We have in the Bible the one and only guide to the teaching of Him Who is our Lord and Master. He is for us the infallible Guide and the final test of all that is true in Faith, Order, and Morals. This is common ground for all who are Evangelical Christians. They must stand or fall by their attachment to this root principle. They can hold no theory of ecclesiastical or theological development which makes true what He has pronounced untrue or accepts as necessary for membership of the Church that which runs counter to His practice and the practice of the Apostolic Church. There are many things legitimate and even necessary in the presence of modern life that are not found in the New Testament but are in full agreement with its teaching and message. For us it is a matter of complete indifference whether they are adopted or not. When it comes to the plain teaching of Christ and His Apostles we have no hesitation in saying that it is our bounden duty from which there is no escape, to follow the Word in opposition to all the devices of men to explain it away and to keep close to the Saviour who is at once the Lord of our Thought as well as the Redeemer of our Souls. To act otherwise is to prove ourselves false to all that our Fathers have taught in humble dependence upon the guidance of the Spirit. It is to abandon Apostolic Christianity and accept either the traditions of men or the speculations of reason founded upon partial knowledge. We dare not abandon the living Christ to find Him in Sacramental Elements or in Church conditions that limit His universal Presence. We must strive to judge all things by and in the light of Divine Revelation. We are of necessity in this age thrown into opposition to many whom we respect and love. We hate to be so opposed, but it is part of the discipline of life that we can only assert and preserve truth by antagonising error. And when we antagonise we must always remember that we are not fighting for our own, but for Christ's Truth, and that our supreme object is to glorify God and to win men for Him and His Kingdom.

Oxford and Edinburgh

The foregoing remarks seem necessary as a preface to our comments upon the reports which have appeared in the Press, religious and secular, concerning the Oxford Conference on Life and Work and the Edinburgh Conference on Faith and Order. We have read many such reports, with deep and increasing interest, but not without misgivings. Surely it is unfortunate, to quote one circumstance only, that within days, or at most weeks, of these œcumenical gatherings one country influentially represented at both conferences should have renounced religious freedom by the suppression of minority churches through an Order to come into force before the close of this year. We refer of course to Roumania, where the term "proselytising" is employed in a sense which neutralises the work of evangelization, and leaves all communions outside the Roumanian Orthodox Church subject to persecution and at the mercy of the State. We hope this situation is receiving the close and sympathetic attention of the Bishop of Gloucester and his friends. Attention might also be drawn to the situation in Italy, and Germany where the State is able to exercise such pressure on the conduct of the Church

that all deviation from the lines laid down by the State becomes punishable with imprisonment or fines, and may even be a charge of high treason. Beyond question the Oxford and Edinburgh Conferences have both done good service if only their outstanding utility has been the better spirit engendered by men of so many differing communions and creeds meeting together to discuss points of difference and agreement. After a fortnight's conference at Edinburgh a notable "Affirmation of Unity" was adopted, of which *The Times* newspaper remarked that it "will be generally welcomed for its hopefulness and its candour." Especially we welcome the following words taken from the Affirmation referred to: "We are one in faith in our Lord Jesus Christ, the incarnate Word of God. We are one in allegiance to Him as Head of the Church, and as King of Kings and Lord of Lords. We are one in acknowledging that this allegiance takes precedence of any other allegiance that may make claims upon us. . . . We are one because we are all the objects of the love and grace of God, and called by Him to witness in all the world to His glorious Gospel." Why should not those who can make such an affirmation as this, and those whom they represent, be able to translate its practical effect into union which, if consummated, would kindle a fire of Christian love and service which no human opposition could quench? Of course the answer to this question is simply going back to the old position, the *status quo* of disunion, an illustration of which we have referred to as being provided in Roumania almost before the Edinburgh Conference closed.

The Real Differences When we come to examine the positions behind Edinburgh and its "Affirmation of Unity" we find much left undiscussed and at least unsettled which inevitably must lead to disunion and divisions. We regret to say that neither Greeks nor Anglicans at the Conference were ready for any steps that will embrace in one Body with a common Ministry those who do not accept eccesiastical views which admittedly are not found in the New Testament, but are the children of tradition. It should not be thought that all Anglicans shared this view. The Evangelical position was not only present but well represented at Edinburgh. We fear, however, that it has to be admitted that the ecclesiastical bonds uniting Anglo-Catholic and Orthodox conceptions were stronger than the historic ties that united the Church of England in the past with the Reformed Churches. It is still true that the eyes of official Anglo-Catholicism as represented at the Conference are more directed to union with the unreformed East than with Reformed Christianity.

The Task of Evangelicals Evangelicalism is not dead in the Church of England; it is a living and growing force. But the position of Evangelicals is one of difficulty. They know that any ecclesiastical communion *in Sacris* with Non-Episcopalians is hindered by the doctrine of Apostolical succession and all it connotes. They are aware also that the ties which unite them with their brother Evangelicals in all the Churches are so strong that they must find expression in something more than the tepid recognition of a common Christian faith and temper, which Edinburgh seems to leave as the best possible course open to them. Any apparent triumph of mediævalism is a sad blow to the hopes of many, but there is something greater, higher and more all-pervading than a unity possessed by membership of a Church that presents conflicting ideals, as if they were equally true. *We have to assert more strongly and consistently than ever before the Scriptural doctrine of the Body of Christ, the duty of private judgment and the unmediated approach of the sinner to the Saviour.* The central teaching of the great Reformation was the revival of the Scriptural and primitive conception of priesthood. The Christian priest is no sacrificing priest, who alone can offer Masses for the quick and the dead, and give absolution through sacramental penance depending on the succession. He is a Minister of the Word and Sacraments, not a Mass priest. The forces of Evangelical Christianity now know where they stand in relation to this vital issue of the Reformation.

Back to the Bible The way out of disunion can only be shown by the acceptance of the New Testament ideal of the Church of Christ and the determination of all the Churches to

endeavour to attain that ideal. We are convinced that though the outward Church is visible, its inner spirit is invisable, and is shared by the saints in the divided Churches. Those who strive to manifest this inner unity in the Christian world are contributing their best to the final triumph of the fellowship of the Saints, which is the nucleus of all Church Union worth possessing. We do not expect any great practical fruit from Edinburgh for some time to come. A writer on this subject in a contemporary remarks : " There is only one way to attack the problem. The first thing is to get back to the Bible and to rediscover the meaning of the word 'Church' in the New Testament. That is a task for theologians and Biblical scholars. It is also a task for all ministers and Church members. For we have to recapture not only the New Testament doctrine, but also the New Testament spirit. Such an enterprise may well be the programme of the Faith and Order movement, and of all who sympathise with its aims, for the next ten years."

The Position of the World's Evangelical Alliance

The World's Evangelical Alliance has, from its foundation, over ninety years ago, proclaimed the great truth *that all who love and serve the Lord Jesus Christ in sincerity are members of His Body, and as such share all the privileges of the one Church of Christ with ministers equally valid, and Sacraments that bring to all who receive them the fulness of grace taught in the Scriptures of God.* The Alliance stands where Christ and His Apostles stood, and we cannot sacrifice the faith, freedom and fellowship of the Gospel for any union that is based on principles which are man made, not God revealed, and have behind them claims that are contrary to the plain teaching of the Word of God. Evangelical Christianity must gird its loins to proclaim more faithfully, and assert even more strongly than in the past, the redemption wrought by Christ on the Cross, as the privilege of every man who surrenders himself in faith to Him Who died for man. The Alliance has no desire to be anything but friendly to every real effort made to foster Christian Unity and promote Reunion, but we have always held that this can only be done by those who hold the common faith in the spirit of love and truth coming together with brotherliness and giving expression to their oneness in Christ. This is the primary object of the World's Evangelical Alliance. We do not look for Unity as the result of the meeting together of representative men of Churches that are by no means in agreement. It is certainly well that Western Americans should know something of Eastern Church teaching. But what can they gather at a meeting such as that of Edinburgh, where even the English delegates are confused in their thought and ignorant of the Faith and Order of the East? We are all profoundly dissatisfied with the divisions of Christendom. We believe that they are not an expression of the mind of Christ. We repeat, the World's Evangelical Alliance believes that every man and woman living in vital relation to the Lord Jesus Christ is a member of His Church and is in real spiritual communion with his fellow-Members of the one Body. It does not hold that union depends on any particular form of ministry or that the Sacraments derive their validity from any particular form of ordination. Grandiose schemes, the fruit of dreaming out of touch with realities, often do good. They sometimes, however, make men fail to see true essentials. And the causes of dissidence in the Body of Christ can only be discovered by men on their knees who wait for the guidance of the Holy Spirit.

"Regimenting" Roman Catholics

In *The Tablet*, August 21st, appeared an article, "French Catholics and Spain," by Reginald J. Dingle : an able author and journalist and convert, since 1919, to the Roman Church. The article, besides being interesting in itself, was so also as making clear a fact which the English Catholic Press has hitherto concealed : namely, that Roman Catholic opinion is by no means unanimous in support of the Papal policy of supporting dictators, or would-be dictators. True, William Teeling's book, *The Pope in Politics*, also tended to reveal that lack of unanimity ; but Mr. Dingle's article usefully supplements it by quoting several French names : Maritain, Mauriac, and Bernanos. Not that Mr. Dingle is in the least sympathetic with their opposition to the Fascist tendency of

Catholicism. By no means! "It will save misunderstanding," he says, "if I say at once that the attitude of Maritain, Mauriac, and Bernanos will be treated in this article as an abnormal reaction." It is strange that Mr. Dingle, an able man of affairs, should fail to see how damaging such a statement is to Catholicism. Is that religion to be identified with political dictatorship, military rebellions, and reaction, so completely that any dissent from those things, amongst its members, will be treated as "abnormal"? If so, what claim will Roman Catholicism have to be regarded as a (let alone *the*!) "Catholic faith"? Will it not be branded as a narrow, bigoted sect? In a world-wide Catholic Church, the One Ark of Salvation for all mankind, one would expect a broader outlook! The arguments by which Mr. Dingle defends his position against the French liberals seem also odd. "The Christian," he says, "who supports a political movement can never do so in exactly the same way as the non-Christian. He has another table of values. He is concerned with a kingdom which is not of this world." Very true!—but what has that fact to do with the present reactionary policies of the Papacy? Is support of aggressive military dictators a sublime Christian thing, "not of this world"? One would think it the very reverse of that! In one rather cynical passage Mr. Dingle says: "We need not believe that in the present condition of Spain General Franco, any more than King David, is free from bloodguiltiness . . . . . The Nationalists, victorious in Spain, will have obligations which, like the rest of us, they will imperfectly fulfil. They will have temptations, to some of which they will succumb." What does that rather unctuous phraseology mean? It is notorious that Franco's men have perpetrated horrible atrocities. So, also have their opponents: but it is also a fact that Franco aims at a clerico-despotism, and that he will, if he wins, inflict it on Spain. Is it not very cynical to refer to that as "succumbing to temptations"? Mr. Dingle says that at least the Spanish clerical party will know better. "They have not said, with Moscow and Valencia, 'evil be thou my good'." Mr. Dingle does not realise that that is precisely what Ultramontane Papalism seems to a considerable extent to have done. Wedded to intolerance and the spirit of persecution, it seems to have taken those bad principles as principles of right. Mr. Dingle alludes to a recent letter addressed to the Roman Catholic bishops of the world by those of Spain, and calls it "an impressive document." Largely ignored by the general Press, that letter was printed in the Catholic papers for August 13th. It indulged in the wildest exaggerations of the evils of one side in the Spanish conflict, and totally ignored those of the other: which, in fact, it depicted as a holy crusade. It also wrote approvingly of killing people for their opinions. It was certainly "an impressive document" as showing Spanish clericalism to be largely actuated by the old Inquisition spirit. It is regrettable to see an able man like Mr. Dingle lauding the regimentation of his co-religionists into the camp of regression. This is not to express an opinion on disputed politics. It is simply to say "Catholicism" belies its name if it is narrow and bigoted. But has the Papacy ever been really "Catholic"?

The "Old Catholics" The consecration recently took place, at Utrecht, Holland, of Dr. Andrew Rinkel as "Old Catholic" Archbishop of that city. He is the thirteenth of the succession: that is, if we count the numbers from the first one who refused obedience to the Papacy. The Old Catholics themselves, however, claim to be the legitimate successors of the ancient Dutch Catholic Church, and therefore Dr. Rinkel would be claimed by them (in opposition to the Roman Catholic Archbishop of Utrecht) as the "successor of St. Willibrord"—the missionary who founded the See in the seventh century. Dr. Rinkel was consecrated by two Dutch Old Catholic Bishops and one Swiss "Christian Catholic" Bishop. The new prelate is a married man, the first such to become an Old Catholic Bishop. At the ceremony were present the German and Czechoslovakian Old Catholic Bishops and a representative of the Archbishop of Canterbury. The Dutch Old Catholics have existed in separate form since 1854, and their numbers are not great. Since their separation from Rome they have inclined to become more and more "modern" in theology.

EVANGELICAL CHRISTENDOM

Roman Catholics and "Intention" During July an interesting correspondence was conducted in *The Yorkshire Post* on the subject of the Roman Catholic Church and marriage. A good deal of ground was covered; but we venture to quote one letter (July 29th) which is of interest as raising a point affecting the whole claim of the Roman Church to give its adherents a degree of "certainty" absent elsewhere. The letter said:—"I should like to mention one serious point arising out of the discussion of the attitude of the Roman Catholic Church to marriage. That point concerns the Roman Catholic theory of 'intention' in regard to the Sacraments. The validity of every one of the seven Sacraments depends on its ministers having a proper intention. Unfortunately, there is no agreement as to what is the nature of the intention which is necessary. Some say that all that is required is a proper outward performance of all ceremonies; but this theory is not generally accepted. Indeed, in the case of Matrimony something more is clearly needful, otherwise some of the causes of nullity would not be such causes at all. The generally-accepted theory seems to be that if the minister of a Sacrament secretly withholds his intention to perform the rites of the Sacrament effectively, the ceremonies, however correctly performed to the outward eyes, do not make the Sacrament valid. This theory is sanctioned by Pope Leo XIII.'s Bull on Anglican Ordinations. The whole subject is wrapped in perplexity; but it will be seen that much doubt surrounds all Roman Catholic Sacraments." To this letter we may add a reminder of the famous passage in Salmon's *Infallibility of the Church*, to the effect that the Roman claim to special certitude really comes merely to the same private judgment as anyone else's: for how else do they know they are right in obeying the Pope?

Proposed London "Congress of the Godless" The Council of the World's Evangelical Alliance have communicated to the Home Secretary their hope that every possible step will be taken by the Government to discourage or prohibit the Central Council of the Godless organisations from holding in London next year, a World Congress of the Godless. Following upon this communication a question was raised on the subject in the House of Commons (November 11th), asking whether the Home Secretary would limit the number of aliens permitted to enter the country for the purpose of attending such a Conference? Sir Samuel Hoare replied that he had seen statements in the Press that such a Congress was proposed, but he had no other information about it. He continued, "I hope there is no foundation for the statement. Like most people in this country I strongly deplore the holding of a Congress of this kind. While it would be contrary to our traditions to interfere with the holding of a Congress of this kind, it would be calculated to inflame public opinion and lead to breaches of the peace. It would be the duty of the police to take the necessary steps. Any undesirable alien would, in the ordinary course, be excluded."

Irish Comment on the Proposal It is interesting to read the comment on the proposal to hold the Congress of the League of the Godless in London. The *Irish Times* remarks in a leader: "The League of the Godless proposes to hold its next world congress in London in April. The sponsors of the plan are not quite certain of their welcome in the capital of the British Empire, and it is to be hoped that neither that city nor any other city that has some shreds of respect left for Christian civilisation will permit such a conference to be held within its boundary. But there is no question of the dangerous manner in which the public outlook has 'broadened' since the war years. When posters appeared in London with the hammer and sickle superimposed upon the crucifix a few months ago there was no popular outcry. The then Home Secretary, when questioned by a Catholic member about these placards, insisted that they had not given rise to breaches of the peace, and he was blandly indifferent to the blasphemy of the posters. We are not in a position to say that what happens in London is no concern of ours in Ireland. Almost all racial barriers have been broken down in the international campaign for the spread of atheistic Communism.

World Mission Notes

The Bible in Korea Speaking recently on his visit to the Far East, Dr. John R. Temple, Secretary of the British and Foreign Bible Society, recalled the fact that for over 4,000 years Korea was known as " the Hermit Kingdom," but 44 years ago Japan and China fought on its territory. China was defeated and because " an independent Korea would create a vacuum which would suck in China like a typhoon and Russia like a hurricane," Japan proceeded to fill the vacuum, and ultimately Korea found itself no longer a Hermit Kingdom, but part of the Japanese Empire. The military and political events which forced the country out of its age-long isolation, and exposed its mountains and valleys to the storms and stress of world affairs, had an important influence on the Korean's attitude towards the message of Christ. The loss of independence and liberty was followed by a loss of faith in their ancient religions. Their old world was shaken and they were prepared for the news of the Kingdom " which cannot be moved." A Korean Christian patriot thus describes his people's bewilderment :—" We lost our power, our name, our liberty. To whom could we go? To animism? No. To Confucianism? No. To Buddhism? No. These were weighed and balanced and found wanting. To whom then could we look for hope . . . . ? " " It was to men and women with this sense of loss and intense longing," Dr. Temple remarked, " that the Gospel of hope and light was preached, a people for whom the Bible was aglow.

New Testament a " Tract for the Times " " The New Testament was like a ' Tract for the Times.' Mr. A. W. Wasson, who knows the land and people so well, says, ' As the people read those pages, the old names were pronounced with their lips, but contemporary and very different images arose in their minds. The Roman Empire with its legions was Japan with her soldiers and gendarmes : Herod, the despised publicans, the political Sadducees were individuals they knew, and could name, who were willing for the sake of profit to co-operate with their country's oppressors.' The background of the New Testament was their background, and the central Figure, of One Who invited those who were weary and heavy laden to come unto Him and rest, spoke words which they in their need could understand. The colporteurs found, as they still find, ready sales for this Book in the streets and market places, and the Bible-women who visited the women in their homes and taught them to value the Scriptures, discovered eager listeners and keen learners. Only last year the Society's colporteurs sold over 697,796 portions, 7,150 Testaments and 474 Bibles. One of them said, ' I have never seen a time when so many were ready to buy the Gospels. It seems as though the people generally have come to the conclusion that of all religions Christianity is the best.' "

China's Interest in the Bible The unhappy war in the Far East throws up into relief missionary conditions and problems in both China and Japan. Elsewhere in this issue of *Evangelical Christendom* we include some impressions of Japan formed by Mr. J. Gurney Barclay during his visit on behalf of the Church Missionary Society. Our readers will wish to learn something more concerning China. Some interesting details were given recently by Bishop Duppuy, formerly Bishop of Hong Kong, and now Assistant-Bishop and Canon of Worcester, when speaking in Birmingham on behalf of the British and Foreign Bible Society. He said : " Since the opening of the century the Bible had been translated into 300 new forms of speech. Of the total number of Bibles circulated last year 4,000,000 were circulated in China—3,000,000 were sold by the Society's Bible-men working through the length and breadth of China. Those Bible-men ran every sort of risk. The annual report of their activities stated : " Colporteur Yeng never returned from his journey. He was unfortunate enough to

fall into the hands of the Reds, who showed no mercy." Speaking of the interest shown in the Bible in China, Bishop Duppuy said: "In Hong Kong before I came away I heard of a Chinese biscuit manufacturer who, in every tin of biscuits he sends out, encloses a little printed slip bearing the words in Chinese, Japanese, Malay and English, 'Jesus said I am the Bread of Life.' When people write from all over the Far East asking him why he puts that in he sends them, at his own expense, a copy of the Gospel of St. John." The world to-day needs nothing so much as a spiritual basis for its life, and Christianity alone can provide that spiritual base.

The Open Door in China It is reported of General Chiang Kia Shek, Generalissimo of China, that recently he remarked to some missionaries, "Jesus saved men by His love and sacrifice; to save China we need His spirit and His sacrifice. I hope that you, through the personality of Jesus, will influence the youth of China. So will the students come to save the nation by the truth of Jesus." His wife is a most devout Christian and she has written her experiences in a striking booklet entitled, "What religion means to me." She crystallises it in this sentence: "With me religion is a very simple thing. It means to try with all my heart and mind and soul and strength to do the will of God." And here is the testimony of the Commissioner of Education in Hunan: "What China chiefly lacks to-day is love. Wishing to save China we must urge Christ's teaching of love." The eight virtues preached by Dr. Sun Yat Sen are all based on love. His testimony is "Christ's principle of love is what China is desperately needing." Quite a number of national leaders in China are Christians and this changed official attitude to Christianity gives it a standing in the eyes of the people generally. Was there ever such an opportunity for missionary work in China? Robert Morrison, David Hill and other missionary heroes and pioneers of other days, if they could come back to-day would be amazed beyond measure at the different outlook. A remarkable movement, the "New Life Movement," sponsored by the Government, has been set on foot. This movement has eight principles based on economy, politeness, purity and righteousness and it is hoped that these principles will permeate the whole of life that a pure and simple standard may be attained. Chiang Kai Shek himself asks the Church to help. He said to the New Life Movement workers, "The life of the preachers is the pattern. If you wish the movement to prosper then ask the help of the Church." Surely above the din and destruction of the prevailing war in China, once again our Lord is saying to us, as he points to China's four hundred millions of people, "I have set before thee an open door. What has the Church at home to say about it? What is she going to do? Opportunities like the present will not await our convenience and may not recur. There are endless opportunities for Christian work in China. There is every opportunity among the women to-day; probably more than ever before. Homes are open and the women free to listen to the Gospel. Only shortage of staff prevents the missionaries doing more than they are doing. The walls of ignorance, superstition and opposition are falling.

Indigenous Christianity in Korea It is an interesting fact that Christianity was introduced into Korea by Koreans before the arrival of missionaries. Koreans in China and Japan were baptised and in various ways witnessed to their own people in Korea. Nearly sixty years elapsed between the time when the first Korean (a Roman Catholic) was baptised in Pekin and returned to Korea, and the arrival of the first French missionary in 1836. During all that time the Church in Korea survived amid terrible persecutions. During a period of a hundred years, all but 34 had passed without occidental missionaries. Yet the Church lived and at times there were tens of thousands of Christians. In this number, the same story can be told in regard to Protestant Christianity. Koreans in Manchuria and Japan heard the Gospel from missionaries whom they helped to translate the Scriptures into Korean so that Korean scholars could read the Scriptures in Chinese. Before the first Protestant missionaries arrived there were groups of Christians in Sorai, Euiju and Seoul. In less than 25 years the Korean Presbyterian

Church became independent. Not only so but the Korean Church is a "sending Church." Of the first seven Koreans to be ordained to the ministry in the Presbyterian Church one was sent as a home missionary to the island of Quelpart. That church is now supporting 500 evangelists to unevangelized districts in Korea and to Koreans in Manchukuo, Peiping, Shanghai and Japan proper. The Methodist Church is also carrying on an extensive home mission work among Koreans in Manchukuo. When the Korean Presbyterian General Assembly was organised in 1912, three missionaries were sent to the Chinese in East Shantung, China. This work has been maintained for 25 years and the Korean missionaries there are ministering to 25 churches and groups in which are enrolled 1,500 professing Chinese Christians. The Korean churches are indigenous, self-propagating, self-supporting, but need more missionaries to help in the evangelization of 22,000,000 Koreans in Korea, 1,000,000 in Manchukuo, and 500,000 in Japan proper. If more missionaries are not sent, the Korean Church will live, but the work of evangelization will be greatly retarded.

The Week of Prayer in Korea It is not possible to speak of Korea without mention of the services rendered to the Christian Churches through the annual observance of the Universal Week of Prayer. Speaking of this at our Annual Meetings last June, Rev. Gerald Bonwick, the Secretary of the Christian Literature Society for Korea said: "The Korean Churches feel their isolation from the Churches of other lands, and their ignorance, and therefore our Korean Christians place a very high value upon the unfailing support that has been received from the World's Evangelical Alliance ever since the time of the great Revival of thirty years ago. Each year the Alliance has generously met the expense of printing 15,000 copies of the Universal Week of Prayer Programme and Invitation; and it has been my happy privilege during almost each of these thirty years to direct the translation and distribution of these pamphlets, as Secretary of the Christian Literature Society of Korea, among the thousands of village churches which dot the valleys and the byways of far-away Korea. These annual suggestions are welcomed greatly and the observance of the Week of Prayer is heartily taken up by these rural churches, because the spirit of Christian unity pervades the subjects that are proposed. The idea of such a world-wide Universal Week of Prayer, simultaneously for all the nations upon earth, makes a very strong appeal to these simple-hearted believers, who value a oneness of faith and prayer. In our turn, therefore, we ask that you continue in your prayers for the Churches and Missions beyond the seas; for this little land of Korea, this obscure nation whom God has blessed with so great a light, which possesses so stalwart a Church that now in her turn is pledged to enter upon and is already beginning to sustain missionary enterprises to great China and to other needy nations in the Far East."

Divisions of Islam The long and exceedingly difficult controversy over Palestine directs attention to the fact that the adherents of the Mohammedan religion are by no means united amongst themselves. This fact, of course, does not greatly affect the merits of the dispute on its political side; but it is of great interest and importance as a religious fact: besides having not a little influence on international politics in the Near East. The Arabs of Iraq are far from being at one in spirit with those of Palestine. Apart from the ruling class in Baghdad, the Iraqi Arabs belong mostly to the Shiah sect, while the Grand Mufti of Jerusalem and his party are of the Sunni sect. The religious cleavage between these two parties is so great as almost to be comparable with that between Protestants and Roman Catholics amongst Christians. Moreover, the Grand Mufti himself, in his own sect, is opposed on family grounds by the followers of the Emir Abdullah of Transjordan. Only very rarely in history have Moslems been able to overcome their internal differences. Also, it must not be forgotten that, since the rise of Kemal Pasha (Ataturk), dictator of the new Turkey, that country has moved rather in the "orbit" of Russia than of traditional Islam.

Central Asia Calling Separated from the rest of the world by high mountain ranges, political barriers, tribal hatred and religious fears, the peoples of these far-off lands of Central Asia are to-day no nearer hearing the Gospel than they were even hundreds of years ago. Afghanistan and Chitral, Kafiristan and Dir, Kohistan and Tibet, Nepal and other countries are still firmly shut to the messengers of Christ. There is, however, a great sphere open for missionary labour on the borders of the politically closed lands; namely in the N.W. Frontier Province of India; in Kashmir proper, and in Baltistan, the extreme N.E. of Kashmir (called little Tibet). It is in these places that the Central Asian Mission has been seeking to labour for the Lord during the last forty years. To-day, its little band of workers is carrying on the work that others have laid down, and, with new life and a passion for the lost, the people of these parts and tribesmen passing down are being brought under the sound of the Gospel. We hear increasingly of Buddhists turning to Mohammedanism, and of young Mohammedans forsaking the faith of their fathers for Atheism; but what are we doing who live in a blaze of Gospel light to bring "the light of the knowledge of the Glory of God in the face of Jesus Christ" to these Central Asian peoples? The Gospel is equally for them as for us.

Missionary Work in Madagascar There are 700,000 professed Christians in Madagascar to-to-day. There is also a native ministry of 2,000. Dr. J. Sharman, who has been a missionary in Madagascar since 1892, gave an address recently in which he traced the history of missionary work in Madagascar. He said: "The Bible in Madagascar is a wonderful story, a marvellous story of God's Grace. The natives earned only about 4 francs (8*d*.) a day and a Bible cost at least 10 francs, but yet Madagascar is one of the best customers of the Bible Society. The London Missionary Society has a great influence in the island. When he went to Madagascar there were 30 missionaries there and, in proportion to the other 300 missionaries of the society in the world, they had a greater number of Christian adherents. This was because the Bible had proved such a great influence in the Island. A small band of six missionaries went to Madagascar in December, 1818, and in February, 1819, five out of the six died, probably from poisoning. At that time the only white men there were two slave traders, and they were naturally hostile to the missionaries who were relentless in their condemnation of such a practice. In those early days a school was erected and scholars came in thousands. It was necessary to obtain the permission of the ruler of the Island to allow the alphabet to be taught, and he agreed but stipulated that the letters c, p, u, y, w, must be eliminated for euphony. Dr. Sharman maintained that, with their simpler alphabet, the chidren of Madagascar could learn to read much more quickly than children in this country. After many vicissitudes the New Testament was printed in the language in 1828. A great blow came in 1835 when the ruler who had allowed liberty to Christians died, and, under one of his wives, a terrible period of torture began. But the tyranny failed to quell the enthusiasm for Christianity, and after a few years it ceased. Last August, at the great united meeting in Madagascar of all Christians, held every year to commemorate the death of one of the most eminent martyrs, the collection totalled 5,061 francs in paper money, and the "small" money turned the scales at 3½ cwt. !

Repentance through the Radio We believe the following incident to be true. God is master of modern invention.

A wealthy young Chinese couple, so wealthy that they did not know what else to seek in life, decided to commit suicide together. They hired a room in one of the large new hotels in Shanghai, and turned on the radio to drown the noise of their suicide. A Gospel appeal happened to ring forth, and both were turned from their idea of self-destruction and became soundly converted.

Books Worth Reading

KARL BARTH AND HIS TEACHING. By FREDERICK KENT. (Independent Press. 1s.)

We give first place to this small but remarkable volume. If it could be placed in the hands of every clergyman and minister it would mean rethinking which might lead to a spiritual revolution, a revival in accord with God's mind revealed in the Holy Scriptures. Every Christian worker should read Mr. Kent's treatise, for he has condensed with admirable lucidity and impressive sincerity the main principles of Barthian theology. In short, Karl Barth calls the Church and the Churches back to the Word of God.

WILLIAM TYNDALE. By J. F. Mozley, M.A. (S.P.C.K. 12s. 6d.).

The S.P.C.K. are to be congratulated and thanked, not only for publishing this profound volume, but for making it available on the eve of the celebration of the fourth centenary of the Reformation, and the English Bible. Some excellent accounts of the life and work of William Tyndale have appeared quite recently, but these are, more or less, in popular form. Mr. Mozley has taken great pains to make a close study of all existing evidence of the Reformer's life and work, and has come to the conclusion that even yet "he is a man who has never yet received his due," and "whose reputation has been at the mercy of ignorance and partizanship." He has discovered new facts, and although he believes there is much still to be discovered, he rightly claims "to have carried the study of Tyndale a long stage forward. The discussion of Tyndale's translation of the New Testament into English is a splendid piece of literary work, and the section devoted to the controversy between Tyndale and More is described as being "one of the most famous literary battles in history." Despite human failings it left Tyndale free from unworthy charges made against him; and of his work of translation Mr. Mozley records "as it appears in the second edition it has been calculated that ninety per cent. stands unaltered in our Authorised Version, and seventy-five per cent. in the Revised; and the rate is even higher, if changes due to obsolete words and to improved Greek text are taken into account." The section devoted to Tyndale's "Betrayal and Death" is a touching record of a great ordeal. Eight years before Tyndale had foretold his martyrdom: "I look," he said, "for them to burn me also, if God will." Through the ordeal he suffered patiently, and his dying prayer "Lord, open the King of England's eyes" did not remain unheard or unfulfilled. "Within a year Matthew's and Coverdale's bibles received the royal licence. Within two years Cromwell, in his master's name, enjoined that the Great Bible be provided and set up in every parish church in the land, so that who would might come and read." We have only been able to touch the fringe of this great narrative. It demands study. We have thought how acceptable a Christmas present it would make to any clergyman or minister.

A PURITAN OUTPOST: A History of the Town and People of Northfield, Mass. (Macmillan. 25s. net).

To our readers, Northfield is inseparably connected with the Moody Institutions, and the well-beloved D. L. Moody, who lies sleeping until the resurrection on Round Top, a knoll in the Seminary grounds at Northfield, consecrated by the great evangelist in services he had often conducted there, and where he had once said he wished to stand to witness the second coming of the Lord. While this volume is not a biography of D. L. Moody, it does form a valuable and interesting adjunct to existing biographies, telling us what might never have been known about Northfield, his home town, and relating much that is not known about the foundation of the Northfield Seminary, which occupies no less than 1,200 acres and represents thirty buildings. It should be mentioned that a spontaneous vote of the inhabitants and freeholders of Northfield "in town meeting assembled" is responsible for the writing of the story of its historic past, and the volume will be more deeply appreciated if we remind our readers that Northfield is described as "a distinctive New England town, the farthest venture of Puritan pioneering to the west and north in the seventeenth century." Altogether, the volume is an admirable conception and tribute. It includes some interesting biographical features.

WINDOWS. By AMY CARMICHAEL. (S.P.C.K. 5s. net).

Friends of Dohnavur will learn with satisfaction that its beloved and talented founder, Miss Amy Carmichael, has added one more volume to those which they already possess and value for their charm, as well as their wealth of illustration. Those who read the autobiographical volumes of the late George Muller will recall the daily record of pounds, shillings and pence, and the wonderful testimony these records made to faith and faithfulness. Miss Carmichael writes of a spiritual situation and addresses her volume to "the Friends of the Fellowship, and especially to those of the household of God who are helping us to bring the (Indian) children home." Again, it is a record of "pounds, shillings, and pence," but altogether a fascinating volume, and another good suggestion for Christmas.

GOWANBRAES. By MARGARET P. NEILL. (Thynne. 3s. 6d.).

A story of romance and mystery, this volume depicts life in India, and shows that the author has lived there, and probed some of the mysteries of India. It makes, however, a spiritual appeal, witnessing to the message of the Gospel, and revealing something about its power in the lives of men and women. It is to be commended in every way.

All books for review under this heading should be addressed to the Editor, "EVANGELICAL CHRISTENDOM," 19, Russell Square, London, W.C. 1

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Their Appeal to British Christians

The Evangelical Protestants of Europe are bravely struggling against intensive Roman Catholic propaganda, allied to politics, which strives to exercise a stranglehold upon the work of the Continental Reformed Churches. For 91 years the Evangelical Alliance has laboured to help them with sympathy and financial assistance, and they cordially affirm what they owe to the Alliance in their enjoyment of Religious Liberty, and other spiritual privileges.

The Council appeal for wider interest in the Evangelization of Europe, and for special gifts interpreting the practical sympathy of British Christians with Continental Protestant Churches.

Gifts, which will be acknowledged, should be forwarded to the General Secretary, World's Evangelical Alliance, 19, Russell Square, London, W.C.1.

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A Challenge to Civil and Religious Liberty

The World's Evangelical Alliance seeks also to counter the present intensive campaign—through the Press and elsewhere—of Roman Catholic propaganda in England and throughout the British Empire. This responsible task calls for the personal co-operation of all Churches and Protestant Christians.

Special gifts are appealed for from all who value the heritage and spiritual privileges of the Reformation, and who wish to help to resist the encroachments of Romanism upon civil and religious liberty. Clergy and Ministers are asked to extend their personal co-operation to the World's Evangelical Alliance and to urge the interests of the Alliance before their congregations.

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THE CORONATION—

THE DAY OF INTERCESSION AND CONFERENCE

JAN.-FEB., 1937

SIX PAGES 1-4

EVANGELICAL CHRISTENDOM

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Founded in 1846. Incorporated 1912

IT exists to enable Christians of both Britain and Foreign Nations to realize in their unity, and to manifest to others that living and essential union which subsists in the Indivisible of Christ. As a result of this union the Alliance is active in the promotion of Co-operation and Unity; the encouragement of Religious Liberty; the Relief of Persecution; Christian Literature; the furtherance of united Prayer; the encouragement of Evangelical Preaching; the fortification of united Prayer; the encouragement of Evangelical Truth and Love; and various enterprises of Home and Foreign Evangelization, &c., &c.

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THE KING'S CORONATION—

THE DAY OF INTERCESSION AND CONFERENCE

MARCH-APRIL, 1937

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6D.

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(Arrangements to date)

MORNING at 11 a.m. Chairman: The Rt. Rev. the BISHOP OF NORWICH, K.C.V.O.
H.R.H. THE DUKE OF KENT has signified his intention to be present.
Speakers: The MARQUESS OF CREWE, K.G.; Dr. G. CAMPBELL MORGAN; Rev. W. H. ALDIS; General Sir IAN HAMILTON, G.C.B.

AFTERNOON at 3 p.m. Chairman: The Rt. Rev. and Rt Hon. BISHOP OF LONDON, K.C.V.O.
Speakers: The ARCHBISHOP OF ARMAGH, Primate of All Ireland; The MODERATOR OF THE CHURCH OF SCOTLAND; The Rt. Hon. Sir THOMAS W. H. INSKIP, C.B.E., K.C., M.P.; The ARCHDEACON OF LONDON; Dr. S. M. BERRY; Dr. DINSDALE T. YOUNG; Field-Marshal Sir WILLIAM BIRDWOOD, G.C.B.

EVENING at 7 p.m. Chairman: Sir JOSIAH STAMP, G.C.B., G.B.E.
Speakers: Rt. Rev. Bishop TAYLOR SMITH, K.C.B., C.V.O., D.D.; Rev. M. E. AUBREY, Moderator, Federal Council of the Evangelical Free Churches; GIPSY SMITH; Dr. W. WILSON CASH; Rev. H. EARNSHAW SMITH; Admiral Sir REGINALD TUPPER, C.B.E.; Mr. A. LINDSAY GLEGG.

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THE CORONATION—DAY OF
INTERCESSION AND CONFERENCE

REPORT OF THE ADDRESSES

MAY-JUNE, 1937

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EVANGELICAL CHRISTENDOM

ORGAN OF THE WORLD'S EVANGELICAL ALLIANCE

The World's Evangelical Alliance

(British Organisation)

Founded in 1846. Incorporated 1912

IT exists to enable Christians of both British and Foreign Nations to realise in themselves, and to manifest to others that living and essential union which unites all Believers in the Fellowship of Christ. As a result of this union the Alliance is active in the promotion of Co-operation and Unity; the maintenance of Religious Liberty; the Relief of Persecuted Christians; the furtherance of united Prayer; the maintenance of Evangelical Truth and Love; and various enterprises of Home and Foreign Evangelisation, &c., &c.

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At home and abroad new responsibilities face the Alliance. For ninety-one years it has furthered Christian Unity on the Scriptural basis of Truth and Love—endeavouring to keep "the Unity of the Spirit, in the bond of peace." It has wisely and successfully promoted Religious Liberty. It furthers World Evangelization, believing that the Gospel of Christ is the only power of God unto Salvation. It is a bulwark against all influences which threaten the Protestant Reformation. Its funds are freely used to succour persecuted and tried Christians everywhere.

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WHY WE CELEBRATE THE
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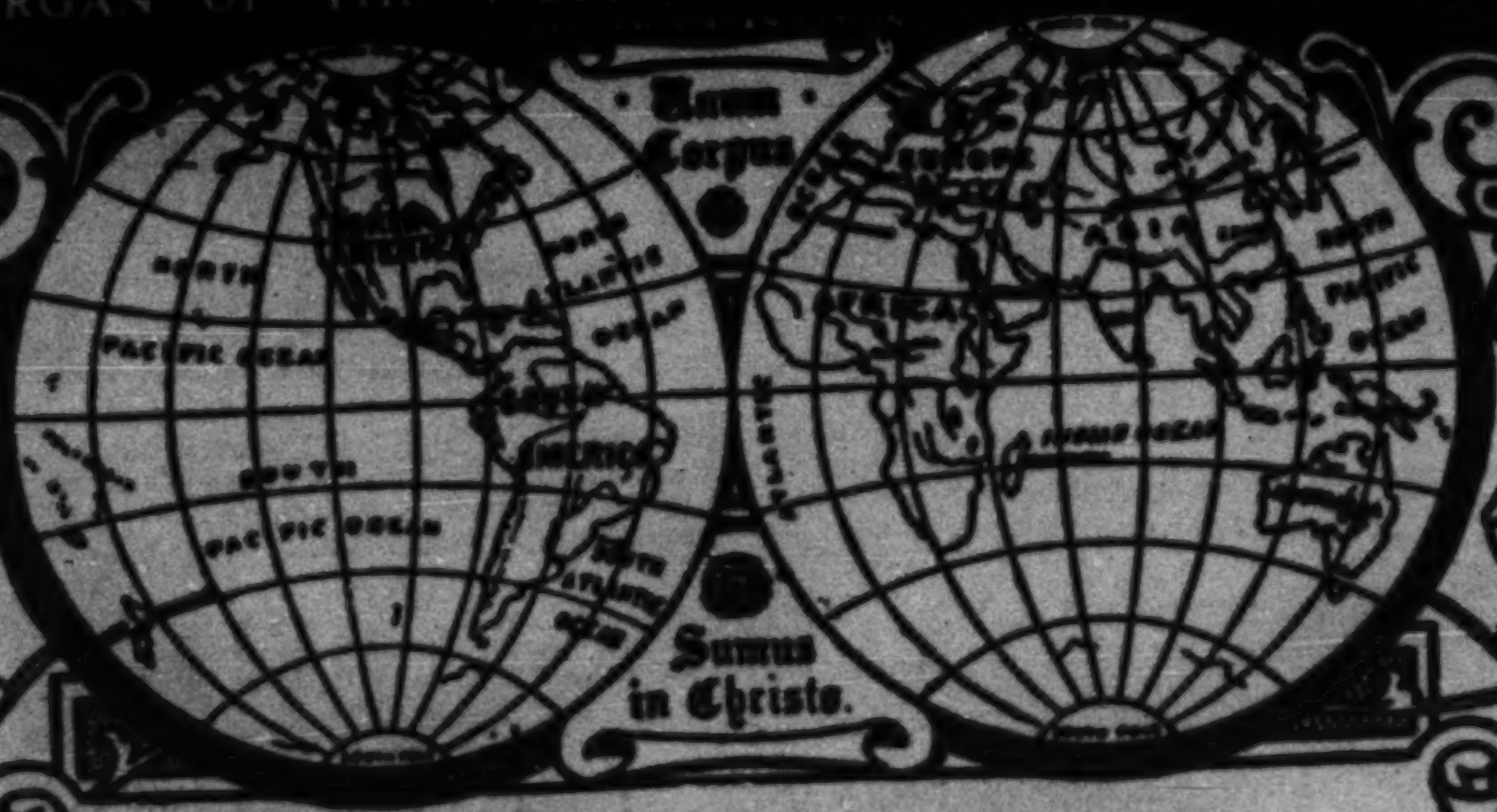

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